

# MISSIONARY HERALD



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the Baptist  
Missionary  
Society**

*January 1966*

**6d**



# GOD'S SHOCKINGLY INDISCRIMINATE LOVE

THE title of this article was taken from a sub-heading of a book recently published by the Carey Kingsgate Press, Ltd., *A Faith for the Nations*, by Charles W. Forman (price 6s.).

The book emphasizes something that we often forget. God loves *all* men. To quote:

"In Jesus' time it was uncomfortable, if not positively immoral, to think that God loved Samaritans as much as Jews, and harlots as much as Pharisees. In our time people are righteously indignant at the thought of loving a Communist as much as a Capitalist, or, in some parts of the world, vice versa."

## He loves the whole world

God loves the whole world. He does not classify people into church-goers and non church-goers. Men of all faiths, nations and conditions are the objects of His love (see John 3:16).

As the title of the book suggests, it is our task to make this love known to all men and nations.

"The most we can do is to hear and to heed a call. The rest is with God. If others accept the message of God's great love, this is cause for rejoicing. But it is not cause for our mission. That lies in the call of God. After all, the mission is undertaken out of love for people as they are, not out of love for them as they will be after they have accepted God's love. Therefore, their acceptance is not the basis of the mission, nor does their refusal frustrate the mission."

It is good to remind ourselves of the call at the beginning of another year.

The work of the mission has to continue, whether in seeming

success or seeming failure, for it began and continues at the call of God and it is not dependent upon results or the lack of them.

Under the leading of God's Spirit, missionaries of the Baptist Missionary Society have the privilege of serving in areas where, for a number of years, there has been no great response to the proclamation of the Gospel—North India, parts of Bengal and East Pakistan are examples of areas like this. There the growth of the Church is small and converts can be counted in ones and twos. Yet it is at the call of God that we are working in such areas and it is good to remind ourselves that God loves all men, including caste Hindus and Muslims who seem to be unresponsive to His love.

Our colleagues working in such places need our constant support in prayer, for theirs is a difficult and often heart-breaking task.

For many years now a New Year's Prayer Meeting for the work of the Society has been held in London; and this custom is being increasingly emulated in other centres throughout the country.

## Prayer

It is right and proper that the Mission should start the New Year with prayer. There is much for which we can give God thanks—the joy of the work in the Kond Hills, the spread of the Gospel on the borders of South Mizo district of India, the return of more settled conditions to parts of Congo, the amazing growth of the Church in Paraná State of Brazil, and the continuing sacrificial response of our

people at home to the needs of the Mission.

Let us also remember that God loves all men, and pray for those areas of the field where so far there has been very little response to the preaching of the Gospel.

Let us pray for a movement of His Spirit there.

In November the Society's Committee decided that the work in Brazil could advance as resources of men and money became available. Let us also direct our prayers to that end.

Let us remember also the needs of the Society for a great increase in the number of candidates and for an overwhelming response on the part of the churches to its financial appeals, that this year the work may not be hindered by another deficit.

**PRAY**  
that by  
**31 MARCH**  
this year's  
total budget  
of  
**£468,971**  
may be  
raised

*Gifts to:*

Rev. A. S. Clement,  
Home Secretary,  
Baptist Missionary Society,  
93 Gloucester Place,  
London, W.1.



# A VISIT TO JAMAICA

By A. S. CLEMENT, *B.M.S. Home Secretary*

**A**RRIVING by air at Kingston, one is immediately reminded of Jamaica's romantic past. The Palisadoes airport is on a narrow tongue of land running across the mouth of a bay and ending in the ruins of the ancient Port Royal, stronghold of pirates who preyed on Spanish galleons carrying home the treasures of the Americas. This town, with its three thousand inhabitants, was swallowed up into the sea during the great earthquake of 1692.

Contemporary preachers regarded this as a fitting doom, like to that of Sodom and Gomorrah, on avarice, licentiousness and lust for power.

These same sins manifested themselves in the century following in the inhumanity of plantation owners to their negro slaves. How strange that an island of such extraordinary natural beauty should have been the setting for wickedness so appalling! Its splendid mountain scenery, magnificent vistas of coastland, abundance of rivers, luxuriant tropical vegetation and colourful flowering trees combine to make it one of the most beautiful countries in the world.

Kingston today is a busy capital, its streets congested with traffic. Everywhere are signs of commercial and industrial development, and evidence, especially in the Craft and Basket Market near the harbour, of the growing tourist trade with the U.S.A.

## Baptist work started here

It was in this city, as long ago as 1782, that Baptist work began with the preaching of George Lisle, a freed slave from Virginia, to the crowds on Kingston race-course. His converts formed a Church and erected for themselves a chapel in 1791—a year before the B.M.S. was founded.

The leading church is now the East Queen Street Church founded in 1816 under the leadership of Lee Compere, one of the first B.M.S. missionaries. The present building was erected just over sixty years ago to replace that destroyed in the earthquake of 1903. Similar in design to English chapels of that time, it has seats for over a thousand worshippers. On the first Sunday in July, a "Communion" Sunday, it was crowded: most of the women being dressed

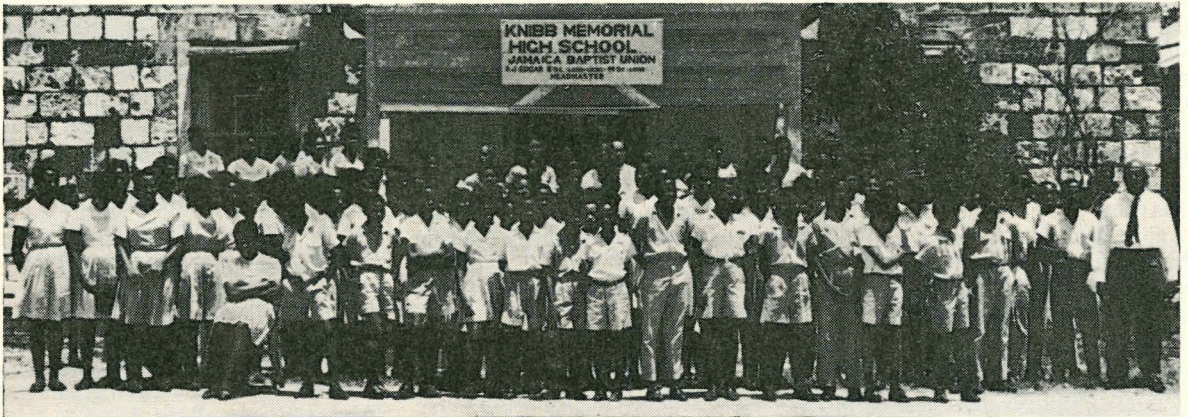
in white and most of the men wearing dark suits. In the absence of the pastor, Rev. J. Leo Rhynie, the service was conducted by one of the deacons.

Here was Baptist worship of a very high standard. After a well chosen organ voluntary, ably executed, the choir entered singing the processional hymn "Christ, whose glory fills the skies". Then followed the call to worship, prayer of invocation and Lord's Prayer. There were two Scripture readings, one from the Old Testament (read responsively) and one from the New. A prayer of thanksgiving was led by another of the deacons. A junior choir and an adult choir both sang anthems and sang them well. The whole act of worship had obviously been planned with care and was conducted with sincerity.

Most of the congregation remained for the observance of the Lord's Supper, at which the Principal of Calabar College, Rev. Donald Monkcom, presided.

## A vigorous youth work

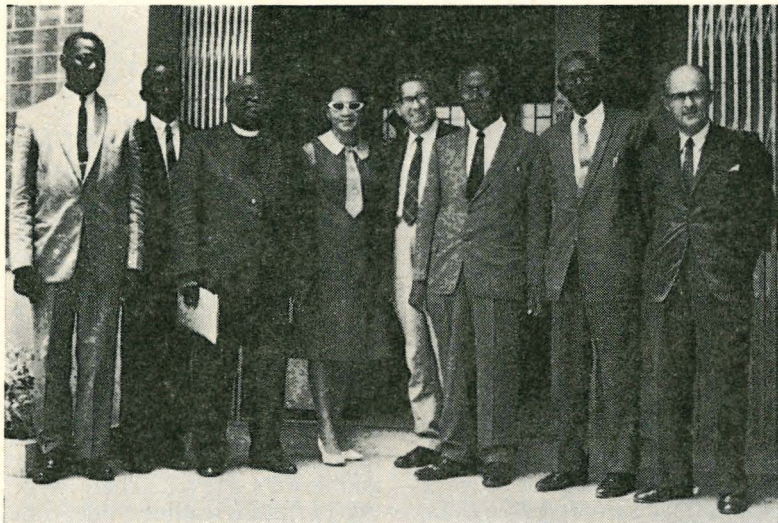
One afternoon it was possible for us to visit the premises of the



Staff and students of the William Knibb Memorial School, Falmouth, Jamaica

(Photo: A. S. Clement)





(Photo: A. S. Clement)

The Executive Committee of the Jamaica Baptist Union (Rev. E. G. T. Madge, B.M.S. Foreign Secretary, was photographed with them on this occasion)

Christ Church, Jones Town, of which the minister is Rev. M. E. W. Sawyers. The church was founded in 1911 by the late Rev. Ernest Price. It has a large Sunday school and vigorous youth work. Its buildings are in an area where social needs are great. Everywhere there were signs of poverty. The surrounding streets are narrow and most of the houses are dilapidated and of inferior materials. On the corners are the stalls of women selling fruit: bananas, nase-berries, mangoes and star-apples, or of men selling green coconuts for their juice, or the juice of sugar cane. In the district we noticed many bars for selling rum and beer, and betting shops too (said now to be growing in number).

In Kingston is the headquarters of the Jamaica Baptist Union and the Jamaica Baptist Missionary Society, a modern building centrally situated. Here we had the pleasure of meeting members of the Executive Committee: Rev. M. E. W. Sawyers (Vice-President), Rev. Clarence Gayle (Second Vice-President), Rev. Luther Gibbs (acting Secre-

tary), Rev. Donald Monkcom, Rev. J. E. Alexander, Rev. S. S. James and Miss D. Morant.

### Matters of special interest

Among the matters we were able to discuss with them were three of special interest.

1. The problem of West Indian Immigrants in Britain. What further can be done to help them to become integrated into the life of our churches?

2. The William Knibb Memorial High School at Falmouth. This school is growing rapidly and now has 160 pupils. Its headmaster, Mr. Arthur Edgar, B.Sc., is a Christian of outstanding ability. To obtain a government grant for the school it is necessary to house it in new buildings at a total cost of £53,000. The government would be willing to grant two-thirds of the cost. What would the B.M.S. be able to give?

3. The future of the Calabar College.

The Calabar College was originally established at Rio Bueno on the north coast. African slaves arriving here saw that the beach closely resembled

that of their homeland in Africa and so called it Calabar. The first building was erected in 1843 with aid from the Jubilee Fund of the B.M.S.

Twenty-five years later the College moved to East Queen Street, Kingston, and then in 1904 to a new site in Chetolah Park. The present buildings were erected in 1952 and occupy a splendid, spacious site in Red Hills Road, Half Way Tree. This site is shared with the Calabar High School for Boys.

### To a new site

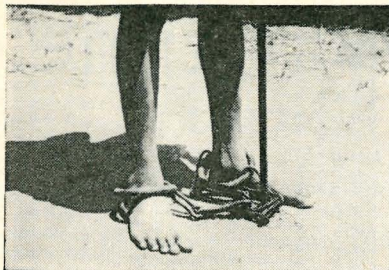
Last year it was decided that the College should move again, this time in order to come into association with a new United Theological College of the West Indies serving eleven denominations and to be sited in close proximity to the new University of the West Indies at Mona. The campus of this University is to the north of Kingston in the midst of scenery of surpassing beauty. Part of the cost of the move will be met out of the proceeds of a sale of land. For the rest an appeal has been launched.

At the time of our visit there were fourteen theological students in residence, one from Trinidad. The principal, Rev. Donald Monkcom, and the tutor, Rev. D. W. F. Jelleyman, are provided by the Society. There is a third member of staff, Rev. H. O. Russell. The influence of the College, through its supplying of well-trained and equipped ministers, was apparent in the churches which we visited. It plays a most important part in the growth, maintenance and development of Baptist witness in the island.

One of the pleasant occasions of our tour was the valedictory supper given by the students in honour of the leaving men. About fifty in all sat down to the

(Continued on page 11)





## BOOKINGS

*A Man Must Die* is available on loan to churches. Since there are only a limited number of copies of the film (16 mm) reservations need to be made well in advance.

Applications for bookings should, if possible, suggest alternative dates, and be sent to: Gp. Capt. A. D. Miller, Audio Visual Aids, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

# A MAN MUST DIE

THE NEW B.M.S. FILM

**A**N exciting new B.M.S. film is now ready and available for the churches.

## A tremendous movement

It tells the story of B.M.S. work in the Kond Hills of Orissa, India, an area where in the last decade there has been a tremendous movement of God's Spirit.

The film, which is in full colour and lasts for about 28 minutes, tells how a great many of the Kui people (who once made human sacrifices and even today still sacrifice to their ancient gods) have come to know about Jesus Christ.

## Proclaiming the Gospel

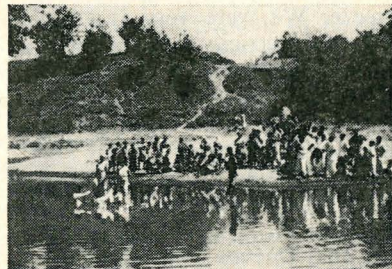
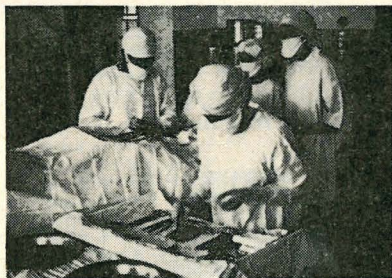
The story is based upon the experiences of Sabda, whose wife was seriously ill, and who eventually took her to the Moorshead Memorial Hospital at Udayagiri. It shows something of the work of the hospital, of the educational aspects of missionary work, and also of the work in the villages where Kui pastors and laymen are proclaiming the Gospel to their fellow tribesmen.

Stills from some of the dramatic scenes in the film are shown on this page.

The film shows the beautiful but difficult terrain of the Kond Hills and gives an impression of the impact which missionary work has made.

## A challenging film

It is a challenging film and one which will lead to a response on the part of those who have the opportunity to see it.





# Chandraghona in War-time

By MYRTLE JOHNSTONE

*Sister Johnstone, who is serving at the Baptist Mission Hospital, Chandraghona, was one of the three B.M.S. women missionaries to remain in East Pakistan when others were evacuated at the order of the British High Commissioner and on the advice of church leaders.*

*In this article she tells of events in the hospital during those trying days last year.*

MANY of you, I know, have been very anxious for news of East Pakistan since the conflict between India and Pakistan flared up. There had been little mention of any trouble in the newspapers or on the wireless so it came as a complete surprise to us when war was declared. We listened eagerly to as many news broadcasts as possible and wondered just what the outcome of it all would be.

Although a few bombs fell on Chittagong, 25-30 miles from here, we were not really much affected by it all. Black-out had to be observed from dusk to dawn (about 6 p.m.-6 a.m.) and this was a real problem for the hospital.

Many of our patients are on the verandas with only wire mosquito netting between them and the outside world. They were forced to eat their evening rice in the dark, or to take their plate to where there was some light. The ward lights had to be well shaded and the nurses had to use hurricane lanterns.

It was less of a problem in our bungalow. We covered the doors and windows with thick paper which was quite satisfactory in keeping in the light but, unfortunately, it also kept out any breeze. We were very thankful that the electricity was not cut off and that we could have the use of the fans. The male nurses and some of the other men of the compound formed a Civil Defence group and took it in turns to do three-hour spells of duty each night. Their main worry was that thieves would take ad-

vantage of the darkness, although there was always the possibility of enemy infiltration as this is a border area.

My contribution to the war effort was to take classes in First Aid for the women and for the senior schoolgirls.

We did not experience any food shortage although kerosene was rationed and the price shot up. As far as we can gather, all the missionaries living in other border areas were asked to leave, most of them going to Dacca.

We were advised to stay here and not to leave without police permission. Although the black-out and other restrictions have now been lifted, this ban on our movements is still in force, although permission to leave is granted, if necessary.

For example, Dr. Flowers had no difficulty in obtaining permission to go to Maini Mukh, away beyond Rangamati, in order to hold a Leprosy Clinic.

The worst part of it all for us was the feeling of being completely shut off from the rest of the world. No letters from home were getting through and of course no news of our colleagues in India. It must have been a great worry to those parents in this country whose children were at school in India. When the order finally came through for all women and children to be evacuated we were so thankful to find that Mary White, my colleague here, and I were to be allowed to stay. How fond we had become of this place and people when we thought we



(Photo: A.V.A.)

Rev. H. W. Carter, B.M.S. Associate Foreign Secretary for Asia, saying farewell to Miss Audrey Binns who returned to East Pakistan in November last year





(Photo: M. Starke)

One of the paths in the Chittagong Hill Tracts of East Pakistan

were leaving them! All the other problems seemed to sink into insignificance and we were only too conscious of work left undone.

Most of our work in the hospital is now designed to make things easier for whoever will take over from us if we have to go. We are glad to have this opportunity to put things in order, but it is very difficult to make plans even for the immediate future. What will happen to the plans for the new hospital which we have dis-

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# NEW MEDICAL MISSIONARIES

## IN INDIA

MISS GAYNOR DEEBLE MACLEAN, S.R.N., S.C.M., is a member of the Pantygydr Baptist Church, Swansea, where she was baptized in 1956.

She received her nursing training at Swansea General and Eye Hospital and at Mount Pleasant Hospital, Swansea.

Her Christian service has included teaching in Sunday school and work with Brownies, Wolf Cubs and Guides. She received missionary training at Carey Hall.

Originally designated for East Pakistan, she has now been located in India.



## AT PIMU

MISS RUTH MARION MURLEY, S.R.N., S.C.M., R.S.C.N., received her nursing training at King's College Hospital, London, and the Elsie Inglis Memorial Maternity Hospital, Edinburgh.

She was baptized at Northcote Road Baptist Church, Wandsworth Common, in 1951 and is still in membership there.

She is a Christian Endeavourer and she has served on the South West Council of the London Baptist Missionary Union.

She received missionary training at Carey Hall and is now serving at Pimu Hospital, Congo.



## AT UPOTO

MISS JILL ROSEMARY SILLITOE, S.R.N., S.C.M., is a member of the Amott Road Baptist Church, Dulwich, where she was baptized in 1953.

She received nursing training at Farnborough Hospital, Kent, and at Marston Green Maternity Hospital, Birmingham.

Her Christian service has included district visitation and Sunday school teaching.

She received missionary training at Carey Hall and is now serving at Upoto, Congo.



## AT KIMPESE

MISS MARGARET ELEANOR JONES, M.C.S.P. was baptized in 1956 at Stonegate Baptist Church, Leicester, and is still in membership there.

She obtained her qualifications in Physiotherapy in 1959 and has served at the Royal Infirmary, Leicester, and the Hammersmith Hospital, London. She had two years' missionary training at Carey Hall.

Her Christian service has included much work among young people. She was president of the Physiotherapist Students Christian Union.

She is now serving at the Institut Medical Evangelique, Kimpese, Congo.







(Photo: Lesley Fuller)

A baptism at Ngombe Lutete (Wathen) in Lower Congo

## Stop Relying on Overseas Aid Indian Official Tells Churches

An Indian government official said in New Delhi that Indian Christians should stop depending upon help from churches abroad.

Speaking at a Methodist-sponsored prayer service for Indian frontier guards, S. C. Jamir, parlia-

mentary secretary to the Minister for External Affairs, said that every Indian Christian must prove himself a true citizen of the country by helping to maintain its freedom and by ceasing to "look towards" foreign missionaries for support.

## Secondary Education in Congo is Tough

A secondary school pupil in England can reasonably expect to spend at least five years in school. In Congo very few pupils are this fortunate.

The subjects taught in secondary schools are divided into three sections and each pupil has to get more than 50 per cent in each of these sections to be able to go on to the next year.

He can only repeat a year if he has passed in at least the first section (French and Mathematics) and if he is still under age. In this situation about four or five, out of the forty pupils who enter in the first year, will complete the six-year course.

In Congo free education is still a thing of the future.

School fees for secondary education are in the region of £6 a year for day pupils and £13 a year for boarders. For a great many parents £20 is hard to find, particularly when they have more than one child in school.

### NOMINATIONS

Nominations for the B.M.S. General Committee 1966/67 must be received by the Home Secretary, 93 Gloucester Place, London, W.1, not later than 15 January, 1966.

## BAPTISTS IN BURMA CENTENARY OF THE

Burmese Baptists marked the centenary of the formation of the Burma Baptist Convention at observances held in Rangoon, 7-10 October 1965, in connection with annual Convention sessions. Upwards of five thousand delegates and other participants from all over the country attended.

The observance was held in the memorial hall built in the compound of Baptist headquarters for the 150th anniversary in 1963 of the arrival in Burma of pioneer Baptist missionary Adoniram Judson.

In connection with the centenary the church had arranged an ecumenical retreat and consultation "to wait upon God and to learn what the Holy Spirit is telling the

## CLUB WITH

Missionaries' wives help with a wide variety of tasks. For example, Mrs. H. W. Spillett of Hong Kong is Chairman of the Committee in charge of the Kowloon Union Church Boys and Girls Club.

The Club was begun seven years ago. Since the Union Church is situated not far from the tenements of Shanghai Street and district there is no shortage of children.

The Club meets from 9 a.m. to 11.30 a.m. from Monday to Friday but has a different emphasis to similar clubs in England. In charge of its work are two teachers.

## BRAZILIAN R.C. HIERARCHY FIVE YEAR "RENEWAL"

The Brazilian Roman Catholic hierarchy has under study a five-year plan designed to renew the church in line with decisions of the Second Vatican Council.

The plan is outlined in a proposed joint pastoral letter being prepared at special meetings of the Brazilian prelates to the Vatican Council in Rome.

The draft of the pastoral letter says the new plan would seek "to promote a fuller and more visible



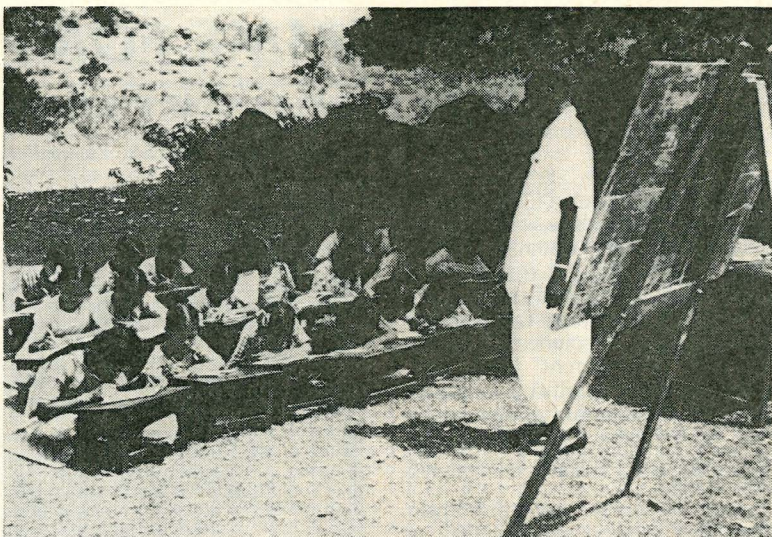
# URMA CELEBRATE THEIR CONVENTION

church in Burma during these days in her life and mission when the doors of witness continue to keep on opening for Christians in spite of the changing situation."

Christians in this predominantly Buddhist nation number 970,800 persons including 787,100 Protestants, of whom the great majority are Baptists, and 183,700 Roman Catholics.

The Protestant churches have approximately 750 Burmese ministers and 49 ministers of other nationalities.

There are 1,407 Burmese lay workers, 10 theological schools and colleges, 24 Bible and training schools, and 3,245 places of worship.



A primary school in the Kond Hills of Orissa, India—a scene from the new B.M.S. film *A Man Must Die*

## A PURPOSE

Elementary school subjects are studied and the children have daily prayers and weekly scripture teaching, do hard work and play games.

As the children graduate they sit for Primary school entrance examinations, usually at a school run by a neighbouring church.

When the children are successful and the parents unable to contribute towards school fees, the Kowloon Union Church provides scholarships. The financial support for these scholarships comes from a Stewardship Scheme in operation in the church.

## ERARCHY OUTLINE NEWAL" PLAN

unity within the Roman Catholic Church itself, promote missionary action, promote catechetics, deepen the study of Catholic doctrine among the laity, give more effort to deepening knowledge of theology, promote liturgical action, promote ecumenical action, and promote the active participation of the faithful as a ferment in the construction of the world according to the designs of God".

## More Missionaries Are Needed

The appeal for more missionaries seems unending. Christians and missionaries in all parts of the mission field are continually asking for more help.

A missionary in West Orissa wrote home recently, "Our missionary group gets smaller and smaller and there are few new recruits, but the problem is not peculiar to West Orissa. It is the same everywhere and yet the opportunities are still as great as ever they were.

"From a worldly point of view I

suppose there is little to attract to the mission field today. There is very little security, no financial gain and not even control of the work for that is in the hands of the national leaders.

"More and more specialists are required for many different kinds of work, but most of all specialists in the things of the Spirit are needed, for only those who know the secret of 'dying to live' will be able to bear with peace and equanimity the strains and stresses of the mission field these days."

## Bible Societies Seek Aid in Meeting Deficit

The United Bible Societies predict a combined deficit of £2,221,000 for Bible Society work throughout the world in 1966. The figure is the anticipated gap between expenditure and income in some one hundred and twenty countries in which proceeds of sales and local collections are insufficient to meet the cost of the work.

In these areas, as well as in others, cheap editions are sold at subsidized prices fixed in relation to the purchasing capacity of the lowest income. Translation costs

account for nearly £250,000 of this amount, covering work in some 600 languages.

Bible societies in "affluent countries" have been asked to raise funds to cover the deficit which is about £350,000, more than the amount required for the 1965 budget.

The Bible Societies will continue their campaign "God's Word for a New Age" which has as its goal the increase in distribution of copies of the Scriptures and Scripture portions from 50,000,000 in 1963 to 150,000,000 in 1966.



# PROGRAMME FOR PLEASURE

## PLANS FOR THIS YEAR'S SUMMER SCHOOLS

By PETER F. E. AMIES *B.M.S. Young People's Secretary*

Why are Summer Schools so popular? And why do so many young people rave about them year after year? If you ask one of them you will find that the reasons are many. For one thing, the Summer School "recipe" includes within it a number of different ingredients which result in a skilful blending of varied and essential holiday activities with items of interest and challenge concerning Christian life and living.

Also, of course, you will be told that food is good and plentiful; a large variety of games and activities is enjoyed; excursions are full of fun and interest; new friendships are made and old ones strengthened; costs are far lower than one would expect; sessions and group discussions are relevant and stimulating; concerts, coffee bars, music groups, socials, barbecues, banquets and swimming parties are added attractions. All these and much else add up to a "programme for pleasure" that young people really enjoy.

The word "School" may be off-putting to some so perhaps a word of explanation is required. One thing needs to be stressed, it has nothing to do with authoritarian school days or methods with members of staff clamping down in dignified disdain on youthful enthusiasm and enjoyment. Far from it, for the programme is carefully planned and the staff selected from ministers and others who understand the tempo and tastes of modern young people.

In fact, young people themselves serve on the staff as Group Leaders and Voluntary Helpers—a further indication that Summer Schools are planned and operated with young people in mind. Rather is a Summer School a way of life at holiday time that for over fifty years has provided young people with worthwhile, full of fun holidays which at the same time have impressed upon them the relevance of the Christian faith at home and abroad, at work and at play.



(Photo: A. Sykes)

"Food is good and plentiful"—in the dining room at Bexhill Summer School last year

The B.M.S. Young People's Department prides itself on offering year by year a varied programme at home and abroad suitable for a wide range of tastes and interests—as the following brief survey shows.

### In the Brecon Beacons

For those who enjoy something out of the ordinary **Llangorse** provides the answer. Here there will be opportunity at budget prices to pony trek up the steep hills and down the rockstrewn valleys of the famous Brecon Beacons in Wales. Ponies will be provided to suit individual experience and size! Previous experience at this increasingly popular pastime is unnecessary for the cost includes the service of professional instructors who will teach the essential know-how.

From Wales we journey north to what in the past three years has become a favourite centre for the older age group (17 and over) for whom the holiday at **Alloa**, Scotland, has been specially designed. Situated in lovely gardens and woodlands the Gean House provides hotel style accommodation with every comfort. An ideal centre from which many excursions into the lovely Scottish countryside are

enjoyed, this centre quickly books up—usually within about four days of bookings opening.

To people outside of our Baptist churches **Bexhill** means one of England's most pleasant sea-side resorts with a good beach for bathing, room for people to enjoy themselves and a coast and countryside ideal for excursions. For Baptists **Bexhill** also means **Ancaster House School** which is only a short walk across fields from the beach. It has many tennis courts and wonderful playing fields and has become a place where for many years young people have seen the vision of a world won for Christ.

### On the South Coast

Increasing in popularity year after year **Seaford** is another school situated on the South coast. The **Kings Mead School** is a first rate building and is well equipped with hard tennis courts, extensive playing fields, its own swimming pool and a beautiful chapel. It is very near to the sea, provides ample opportunity for excursions and this year will again open its doors to welcome some young people from the Continent. It thus offers all the fun of a Summer School plus the



opportunity of meeting English-speaking young people from other lands.

To help those to whom in recent years we have had to say "No vacancies left" at Alloa, another venue has been booked in Scotland. This is at Carberry Tower, Musselburgh which was originally the private residence of Lord Elphinstone. In 1961 it was gifted to the Church of Scotland and is one of the best appointed hotel style Conference Centres that the Society has rented.

Each B.M.S. School has its own atmosphere and the Wentworth Milton Mount School, Boscombe, is no exception. It has small dormitories and plenty of tennis courts. A large playing field looks out over the sea and the beach is but a few minutes' walk away.

Also situated in Hampshire is our popular centre at Durlston Court School, Barton. From its cliffs you have a splendid view of The Needles. Excursions are good because they can vary between long trips to the Isle of Wight or Swanage and short trips or walks to the lovely New Forest. Yet there is always plenty to do within the School grounds and its most popular feature is its fine swimming pool.

This year we pay a welcome return visit to The Hall School, Monkstown, Eire. It is only three minutes' walk away from the sea and overlooks the wide sweep of

Dublin Bay. This centre, a short bus trip from Dublin, is a grand spot for a sea-side Summer School with superb excursions far afield or close at hand to attractive places hidden in the hills. The first fortnight here will be a B.M.S. School and the second fortnight a United B.U./B.M.S. School.

To such places as Germany, Italy, Norway, Sweden, Switzerland, France and Yugoslavia which have featured in our overseas programme we now add the name of Austria. **Kitzbühel** in the Austrian Tyrol has been described as a "paradise of sunshine, ideal for summer holidays". The Hotel Gstrein offers excellent accommodation (with h. and c. in every room). Cable railways and ski-lifts will all add to the fun, and such places as Innsbruck, Salzburg, Kufstein, Munich and the Gross Glockner Pass will all feature on the excursion programme.

A quite different setting to that in Austria is **Langesund** in Norway. Here we shall meet young Norwegian Baptists at their delightful sea-side Baptist Youth Centre. Only about sixty miles from Oslo, Langesund is on the eastern coast of Norway and a fascinating and memorable holiday in this lovely country is assured.

The united B.U./B.M.S. overseas school this year provides the opportunity to visit Copenhagen, Denmark, for this wonderful city is but a short distance from the

Baptist Centre at Tollose. This centre, well known to British and Continental Baptists will be shared with English-speaking young Danish Baptists and is bound to be a great success.

Fuller details of all these holidays are given in the current *Summer School Newspaper* obtainable from the B.M.S. Y.P.D., 93 Gloucester Place, London, W.1.

One final word—it is essential to book early in order to ensure a place in the 1966 "Programme for Pleasure".

## A VISIT TO JAMAICA

(continued from page 4)

meal of fried chicken and potato salad with ice-cream to follow. The company included members of staff, parents, wives, and girlfriends as well as the students. It seemed to us that there was ample evidence of the quality of the fellowship among the students and their regard and respect for one another.

The High School for Boys, begun in 1912 by Rev. Ernest Price, has achieved a high reputation in the country. A number of the leaders of the new independent Jamaica were educated there. The present headmaster, Rev. Walter Foster, is an old student of Regent's Park College. Mrs. Jelleyman teaches in the school.

While in Kingston we took the opportunity to visit two veterans living in retirement. One was Rev. David Davis, who served the school so well in its first years, the other, Rev. F. Cowell Lloyd, whose memorable ministry at East Queen Street accomplished so much good. Mr. Cowell Lloyd had just celebrated his ninety-ninth birthday.



(Photo: A. Sykes)

An open-air group discussion at Summer School. In the centre, leading the group, is Miss Shirley Walters, who has recently sailed for missionary service in India. To the left of the centre is M. Andre Banzadio, a schoolmaster from Congo who is studying in this country



# IMPRESSIONS OF CONGO

By ANDREW COULDRIDGE

*The author of this article, a student at Eltham College, is son of Rev. C. A. and Mrs. Couldridge, B.M.S. missionaries in Lower Congo.*

*He was one of the missionaries' children who last year were able to visit their parents on the field through the provision made in the B.M.S. budget.*

WHEN I was lucky enough to re-visit Congo this summer, I did not see such vast changes as I had expected to see, because it was seven years since I was last there. There were a number of differences that I already knew about through my parents.

One of the most noticeable things was the comparative lack of white people. There seemed to be a lot fewer white people now than when I lived there.

Another striking feature was the growth in the size of the towns, and a new tarmac road running between the main port, Matadi, and the capital, Léopoldville.

It certainly seems to bring the different mission stations very much closer together.

Congo has to be imagined in the right proportions. It is a vast country and communications, on the whole, are very bad with the result that, when a road like this is built, it is obviously very advantageous.

The actual job of the missionaries seems to me to have changed. There seems to be a great need for educational missionaries as well as evangelical ones.

I think evangelistic work can be likened to the growth of a seed into a plant. The seed is planted and cared for and eventually can continue to grow steadily without a great deal of care into a big sturdy tree.

Evangelistic missionaries have taken the Gospel to the Congo through the years and the Church is prospering well. Our

Congolese brothers can now begin to look after the evangelistic work themselves, with occasional help from the missionaries—this is what it should be in theory. However, in practice, they still seek quite a good deal of help and advice from missionaries.

This shows then, that there is still a need for the evangelistic and pastoral missionaries there. But there is also now a great need for teachers, doctors and agriculturalists.

It is very hard to feed people spiritually if they are physically undernourished and in poor health. They cannot teach themselves through reading the Bible either, if they are uneducated.

If the people who educate them are Christians, this will have a considerable influence on the lives of the students whom they are teaching. A Christian atmosphere in a hospital or dis-

pensary will also influence the patients and staff.

One of the major problems in Lower Congo is the large number of undernourished people. This is probably due to the after effects of the earlier turmoil and trouble in Congo and the thousands of refugees who came over the border from Angola, penniless, during the troubles there.

A great deal is being done for these refugees by the B.M.S. and other missionary societies. Large quantities of gifts are sent to help deal with the problem from countries all over the world (gifts of food, clothes and medicines).

After all the troubles of 1960, people tended to think that the attitude of the Congolese towards white people may have changed. I did not find this at all so. Obviously they are very



Black and white play happily together in Congo





Miss Phyllis Gilbert helping to clothe Angolan refugee children in Lower Congo

proud of being a free nation, but to the missionaries the Congolese are, on the whole, extremely friendly and helpful.

There are, however, certain "prophet" movements which are not always very friendly to the Christian Church and this affects the thinking of adherents of these movements. A number of these people seem to have a dislike for

missionaries which is manifested in an unfriendly attitude towards them. But I must say this is only a minority.

Although there has always been poverty in Congo, it seems to be much worse now. I think this is one of the reasons for the large number of thefts. I expect many of you read about a robbery from our bookshop at

Thysville where we sell school and evangelical books. We were lucky enough to recover the money which had been stolen.

Thieving and looting in Congo is everyday news.

Being a missionary in a land like this is not easy, so I would ask you to remember, in your prayers, all missionaries working under these difficult conditions.

Finally, I would like to thank all those who made our trip to Congo possible.

## CHANDRAGHONA IN WAR-TIME

*(continued from page 7)*

cussed with such enthusiasm? Will the proposed agricultural scheme for the Leprosy Home be started? These and many other questions are constantly forming in our minds, but we may not know the answers as yet.

Please pray that we may know God's guidance through it all, and give thanks with us that we are still able to carry on the work here.



*(Photo: M. Stockwell)*

The secondary school boys going home at end of term at Ngombe Lutete, Lower Congo

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# DO IT TOGETHER!

By KENNETH SLACK

*This article was written at the request of editors of the missionary magazines of the major British missionary societies.*

*It is appearing simultaneously in a number of denominational missionary magazines to make known something of the interdenominational co-operation which is a feature of missionary service today.*

**I**F you want to do something slowly do it co-operatively." That is the cynic's aphorism for casting down the ecumenically minded. There is something in it. The actual business of bringing people together at different stages in their thought and preparation and hammering out a project that commands wide support takes time. So does the evoking of the necessary financial support, with the probability of having to go through the committee procedures (all with infuriatingly differing time-tables) of several churches or missionary societies.

The pioneer, urgent with the sense of something that demands doing at once, just cannot stand all this. If he can he gets on with the job, God bless him, and waits for the committees and the rest to catch up.

## Essential

But—and it is a very big “but”—the scale of many tasks that have to be done today make co-operative action essential if they are to be tackled properly. And again and again the pioneer finds that to make any impact worth making then more than one man's initiative is essential.

In Christian terms there is, of course, more to it than that. There are situations where the necessary witness can only be borne by action that transcends denominational distinctions, and is seen to do so.

These truths are vividly shown in Cyril Davey's little book *Into Action* (Edinburgh House Press, 96 pp., 5s.). It is, in fact, con-

vincing proof that at many points in the world co-operative action is showing that doing things together is not a recipe for procrastination but the only way in which significant response can be made to actual needs. Mr. Davey has wisely not tried to make a survey, which within the compass of his book would have meant a dry-as-dust catalogue. He has chosen to spotlight a number of very different enterprises. His book is an ecumenist's pick-me-up or reviver.

One immediately striking feature of the book is the way in which the character of modern life demands co-operative action.

Two of the author's examples are the steel town of Durgapur, a hundred miles from Calcutta, and the Copper Belt in Zambia.

In these two situations you have the industrial revolution hitting an area with a speed that makes ours seem lethargic (and we know the social disruption it caused in this country, with consequences in human relations that still bedevil our society). The creation of an industrial township a hundred square miles in area in the midst of Indian jungle, and the discovery in Zambia of vast copper deposits were revolutionary acts.

## Human needs

How could the Christian Church effectively respond to the human needs of those caught up in such a revolution? Read Cyril Davey's brief accounts of the “Durgapur United Church”, and of the Mindolo Ecumenical Foundation at Kitwe and you

see that the clue was co-operation.

Better known examples of effective co-operation are not omitted from the book. Mr. Davey reminds us that in regard to that disease which men fear more than any other, and which plays so large a part in the biblical story — leprosy — ecumenical action goes back to 1874 with the forming of the Mission to Lepers (one of the great success stories of Christian co-operation). And the story of Christian Aid, as we now call it in Britain, the far newer but massive means of co-operation in compassion, is illustrated from the making of the desert to rejoice and blossom in Jordan.

## More than encouragement

But the discerning reader will find more than encouragement here. He will experience stabs of unease about our pathetically slow pace towards ecumenical action here at home.

Such a sentence as “By the time a survey of theological education was made in 1933 it was found that all but two of the eleven theological institutions in China for men were union schools” sheds a curious light on the “wild” suggestion of the Nottingham Conference in 1964 that Britain should have one such ecumenical college.

And the great union in Nigeria, following eighteen years after the union in South India, to which Mr. Davey refers in the closing pages, suggests that that same Nottingham Conference's hope for British re-union in 1980 ought to be regarded as depressingly pessimistic.



# Acknowledgements

(Up to 3 December, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Fund:** Anon., £5; Anon., £6; Anon., £1; Anon. (Sale of Spade Guinea), £7 10s.; A Friend of "Minga", 10s.; "E.G.S.", £2; Anon., £20; Anon., £5; Anon., £5; Anon., £50; "M.J.W.", £5; Anon., £10 10s.; "Martha" (Angola Refugees), £10; Anon., £3; Anon., £2; Anon., £5 5s.; O.S., 10s.; Anon., £10; Anon., £1; Anon., £1; Anon., £5; Anon., £1; Anon., £2; Anon. (In memory of Mrs.

Rowley), £1; Anon., £1; Anon., £5; Anon., £1.

**Gift Week:** Anon., 1s. 6d.; Anon., £2; Anon., 10s.; Anon., 10s.; Anon., 10s.; Anon., 10s.; Anon., £1 1s.; Anon., £3; T. Evans, £1; Anon., 5s.; Anon., 10s.; Anon., £5; Anon., 1s.; Anon., £5; Anon., £3; Anon., £20; Anon., £1; Anon., £6.

**Special Medical Appeal:** Reader of *Missionary Herald*, £5; "C.R.W.", £20; In Memory of Ian, £2; Young Baptists, 10s.; "Martha", £20.

## Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<b>October</b>				
26	Miss E. Lovatt .. .. .	791	9	10
27	Mrs. E. S. Davies, Reading .. .. .	200	0	0
28	Miss M. Hannaford, Plymouth .. .. .	1,400	0	0
<b>November</b>				
1	Mr. W. H. Clatworthy, Cardiff (Residue) .. .. .	1	10	0
2	Miss B. M. Case, London .. .. .	50	0	0
	Miss E. M. Hasler .. .. .	50	0	0
4	Miss D. I. Newberry, Paignton .. .. .	659	2	11
5	Calladine Trust .. .. .	325	0	0
	Rev. J. R. Evans, Merthyr Tydfil .. .. .	25	0	0
12	Mr. J. T. Keep, London .. .. .	300	0	0
17	Miss E. G. Haggart (Medical Work) .. .. .	100	0	0
23	Mrs. S. Walley, Shropshire .. .. .	25	0	0
25	Miss A. E. Ashford .. .. .	1,000	0	0
29	Mr. G. W. Smith, Nottingham (Medical Work) .. .. .	1,514	15	3
29	Mr. G. S. Johnson, Hitchin .. .. .	266	18	3
30	Mrs. N. A. Bridges, Herts. .. .. .	50	13	1
<b>December</b>				
1	Mrs. F. Heaseldon (per Erith, Queen St. Baptist Church) .. .. .	100	0	0
	Rev. A. A. Jessop, Birmingham .. .. .	650	0	0

## Missionary Record

### Arrivals

- 30 October. Dr. M. W. Flowers, by air from Chandraghona, East Pakistan.  
8 November. Miss J. E. Knapman, from Calcutta and Miss J. I. Johnson, from Bhubaneswar, India.  
15 November. Rev. R. W. and Mrs. Firmin and family, from Trinidad.

### Departures

- 28 October. Rev. E. Sutton Smith, for Colombo, Ceylon.  
4 November. Mr. and Mrs. G. A.

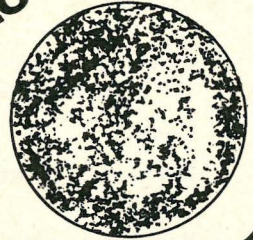
Nullis and son, for Calcutta, India.

- 16 November. Dr. and Mrs. A. M. Smith and son by air, from Nazareth to Palwal, India.  
23 November. Miss S. M. Le Quesne, for Dacca; Mrs. L. R. Hazleton, for Chandpur; and Miss O. M. Bridgman, for Barisal, East Pakistan.

### Birth

- 16 November. To Rev. D. A. and Mrs. Rumbol at Binga, Lisala, Congo Republic, a son, Stephen David.

## Background to Prayer..



(Based on the Prayer Calendar)

Our prayers this month are asked for the 265 Baptist churches in Jamaica, and for all who lead them.

An article in this issue will give you further background information about the state of the churches there, which have a total of about 29,000 members.

Plans are being discussed for the move of Calabar College to a new site close to the new University of the West Indies.

The Calabar High School for Boys continues to make a great contribution to the life of the Church and the nation.

### Trinidad

Please pray also for the Baptist churches of Trinidad, which have about 1,500 members.

The Cowen Hamilton High School, under the leadership of B.M.S. missionaries, with its rapid growth, presents problems of staffing.

Much has been done in recent years to strengthen the churches in the south of the island and to give training to the pastors and other leaders.

### Hong Kong

Prayer is also asked for the Hong Kong Council of Christian Literature for Overseas Chinese and for the work of the Junk Bay Medical Relief Council, also in Hong Kong.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.

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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
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*February 1966*

**6d**



# HE WILL NOT FAIL . . . TILL HE HAS ESTABLISHED TRUE RELIGION IN THE EARTH

ONE of the finest Baptist contributions to missionary thinking in recent years was made by Dr. G. R. Beasley-Murray when he preached the Missionary Sermon at the last Assembly.

This address has now been published by the Carey Kingsgate Press under the title *The Servant of God* (price 2s.).

The text chosen for the sermon, from Isaiah 42:4, is that quoted in the title of this article, the climax of the first song of the servant of the Lord. This prophecy is for us both an inspiration and a challenge.

Dr. Beasley-Murray makes strongly the point that, while there has been dispute as to whether the Church *has* a mission, or the Church *is* a mission, this difference is based on an unreal distinction. He says that the Church "is the Body of Christ. That means that it is one with Him and it is His means of action. Because it is one with Christ it is saved, for He is the Saviour of the Body. Because it is one with Christ it saves, for He is Saviour of the world."

He then asks—how is expression to this insight to be given in the life and action of the Church. In this connection he emphasizes that he means the *whole* Church (not ministers or missionaries only) being organized for witness to the whole world.

What, then, is the task of the servant? He shows that it is a revived Israel who takes the Good News to the nations. For the Church we may distinguish a three-fold task:

(1) The people of God have to be revived for mission. To quote: "It is a humbling thought, that the first necessity laid on us before all considerations of how

we are to accomplish our mission in the world is that we should be the Church and not a mere imitation of the reality in Christ."

(2) The people of God should view their home territory as their immediate area of mission. "The servant was created to bring his nation back to God; so also the Church of Christ was set in Britain to bring Britain to God. . . . Amidst the uncertainty of the churches today let the Gospel be heard among the Baptists clear and powerful, pointing to the Lord who can deliver every man, woman and child of our nation."

(3) The people of God have to extend their mission to the whole world of nations. There is no antagonism here. Both aspects of mission, home and foreign, are to be prosecuted with zeal.

Dr. Beasley-Murray then goes on to ask: How are the servant people to carry out their mission at home and abroad? He states that we are often unwilling to accept that this mission must be carried out by the unspectacular and more costly way of suffering. That is, we must follow in the way of our Master, Jesus Christ, who Himself trod the road of suffering. He points to the state of the world, and says: "The Church, that is, you and I, are responsible for the mission to the nations. In Paul's words, we, the servant people, are completing that which remains to be fulfilled of the sufferings of Christ as we walk with Him along our Via Dolorosa."

He asks the pertinent question: "How does our calling to share the passion of the Lord square with the level of our giving to the Home Work Fund?

How does it relate to our Baptist Missionary Society's deficits?"

He goes on to ask: Why is there a lack, if we are the servant people of God, of response to the call to the ministry, or for missionary service with the Baptist Missionary Society?

He reminds us that the spirit of the servant is that of one who . . . "shall not fail or be discouraged till he has planted true religion in the earth". This was characteristic of Jesus and of His disciples as they went on His mission, and, similarly, the Church's mission is the enthronement of Christ over the world.

His final example is one well worth pondering—that of the foundation of the Telugu Mission in South India. There was a wonderful in-gathering of souls after long hard years of toil in tears.

Let us then be prepared to follow our Servant Lord in His way of suffering, that through the power of His Spirit, made manifest in our lives, His world may be redeemed.

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# THE WOMAN WHO SET THE FOREST ON FIRE

By ANDREW R. D. SIMPSON

We are grateful to Rev. A. R. D. Simpson, who served in Congo from 1922-55 for the tribute about Mama Longene which he has written for this magazine.

Rev. A. R. and Mrs. Neal, retired missionaries of the Society, recently received a letter from Alfred Maculo. We publish a translation of it here for not only does it tell of the death of Mama Longene, one of the pioneer Christian leaders in the Upper River Region of Congo, but also it gives news of the sufferings of the Church in that area.

*"I am sorry to tell you that Mama Longene is no more. Perhaps you knew that she was living at Stanleyville since 1962 when she came to attend the marriage of our eldest daughter, Stella Josephine. Since then we kept her here, and she only returned to Yalembe in February 1964 after the town of Stanleyville was retaken by the National Army.*

*"Shortly after the departure of Mama with some of the children, communication between Stanleyville and surrounding territories was cut off, and for seven months we had no news. It is only this Sunday, 12 September, 1965, that there arrived here Mr. Gaston Mongenge (schoolmaster from Yalembe) with two of his boys, and some refugees from Yalembe who succeeded at the risk of their lives in leaving their hiding*

*place and reaching Isangi by canoe, where they embarked on a boat to Stanleyville.*

*"This is the news we had: on the 10 May 1964 the village of Bandio was bombarded. Some houses were burnt down, and there was one death, the Evangelist, Kongalibela. Being afraid, all the inhabitants of Yaolo, Yalembe and Bandio abandoned their villages and fled, some into the forest, and some on to islands. My sister Vera with some of my brother Grenfell's children went into the forest, whilst Mama Longene, my sister Naomi, my brother Limbili and the other children took refuge on one of the islands facing Yalembe. It was there that Mama died, on the 2 November, 1964. Her body was transported to Bandio and interred beside that of my father, Lisasi.*

*"Before she passed away, Mama was able to speak to her children and others around her, exhorting them to love one another and continue to work for God. After reciting some verses from John 14, she passed peacefully away.*

*"I shall be grateful if you will give this news to all her friends and fellow-workers in Christ, the former missionaries at Yalembe, Upoto, Bolobo, Yakusu and Lungungu who are in England and elsewhere."*

LONGENE came to Bolobo out of slavery—the slavery of the captured, after a tribal war. Such slaves among cannibals often lost their lives when a cannibal feast marked the end of fighting. Slaves were disposable.

Another ex-slave came to Bolobo but he had been captured as a young boy by the Arabs when they were raiding into the Congo territory; he was bought for four yards of cotton cloth by Stanley and finally arrived at Bolobo. The Arabs had given him the name of Lisasi (or Disasi) meaning cart-ridge.

These two became Christians and in due time married.

Lisasi became a mechanic on



Longene standing next to George Grenfell's grave at Basoko.



the B.M.S. steamer the *Peace*. On a journey on the Upper River he saw men with cuts on their faces like his own. He begged permission of George Grenfell, obtained help and found his village and his mother and when picked up by George Grenfell as the *Peace* returned down river he begged that a mission station be founded near his village.

Yalemba was the result and Longene Dorcas and Lisasi Maculo began work there until George Grenfell himself joined them. But Grenfell soon fell ill and was taken 20 miles down stream to the new government post of Basoko where he died and was buried.

This work began in 1905-6. Lisasi, back at Yalemba with Longene his wife were joined by a missionary from Yakusu. Longene's family did fine service for Christ and some do still.

The youngest son, who was struck by polio in his childhood, is a Christian qualified medical worker and sent the news to England of his mother's passing in Stanleyville.

### Mother in Israel

The Church at Yalemba, scattered through a large area along both sides of the Congo and Aruwimi rivers and deep into the swampy forest on both sides of these rivers, grew slowly but surely and Longene was often called: "*Mama na Ba-Yisalaale*"—"Mother in Israel".

There are eight languages spoken in the Yalemba area and Longene Dorcas proved to be a considerable linguist for her position brought her into touch with people from many villages.

One day in the early thirties she told Mrs. Palmer that she was going out with a Christian friend on another tour of the villages to preach Christ to them. But this time she was determined to talk to the village women as far as possible in their own vil-

lage tongues. The journey was on foot, was unhurried, and Longene Dorcas went her way quietly as always. But the village women, hearing and understanding at last—as they said—realized that Christianity was for women too and pressed eagerly around Longene Dorcas and before long around missionaries and African Christians at the station or travelling. They wanted to become followers, and that meant followers of Jesus Christ. They were inquirers and learners but already followers.

### Three Thousand Followers

The desire to enter the Church spread amongst the women to the south bank of the Congo among the great Topoke tribe where not long before we had travelled to all the villages in the Yalemba area and there found five women church members only. The time came quite quickly when in the whole Yalemba area on both sides of the River Congo there were 3,000 registered followers wanting teaching, training and truly winning.

This is a long story. It took years to reach and teach and come to know and pray with these women scattered in villages along the rivers and deep in the swampy forests. Many African Christian men and some women were caught up in this joyful work. Eventually our church membership of 200, nearly all men, passed the 3,000 mark and half were women. Not all those enthusiastic women followers were good soil, or maybe there were too many thorns without enough workers to cut them down.

I remember being puzzled by crowds of women streaming past the open shutters of the hut I was staying in at a very large and very violent village and wondered what was afoot. Before I was quite dressed and

ready a Christian man banged on my door telling me that the mud and wattle church-school was full of women who were waiting for me to hold a service.

In the church it was still half dark. But the Light of the World was there. A colleague on the other side of the Congo was surprised when all the women at the close of his service streamed out, made a great ring and danced for the joy of it all. This great movement—this fire amongst the women began visibly when Longene Dorcas went and preached to them and talked to them in their own tongues and they understood.

The women, unlike the men who travelled more, were at that time almost confined within the wall of the village or tribal language. Longene Dorcas broke through by using for God her gifts, in simple faith. She carried a torch and she set fire to the forest.

### With Her Lord

Longene Dorcas is with her Lord. I am sure that she climbed the bank on the far side of the River as calmly and as trustfully as she had plunged into the forests of her own land, for she knew her Lord well and had walked with Him many, many miles.

Do not forget to pray for her family and for the thousands who called her "Mother in Israel".

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# Another Cyclone in East Pakistan

It is reported that 10,000 people have perished in a further cyclone in East Pakistan during December.

The main damage appears to have been in the off-shore islands, and the areas around Cox's Bazaar and Chittagong.

This was the second cyclone during 1965. In May at least 15,000 people were killed and many more rendered homeless by a cyclone which struck the Barisal area.

The photograph shows some of those who suffered during the first cyclone.



## The Financial Needs of the Denomination

The officers of the Baptist Union of Great Britain and Ireland, the Baptist Unions of Wales and Scotland and the Baptist Missionary Society have again considered together their estimates of expenditure for the ensuing twelve months, and present to the denomination the following statement:

The budgets in total amount to £699,010. This is an increase of £26,974 over the amount authorized a year ago. Legacies, interest from invested funds, grants from affiliated or subsidiary agencies, etc. contribute towards the budgets.

The minimum amount that will be required from the churches in respect of these recently adopted budgets is estimated to be:

		Baptist Unions	B.M.S.
England and English			
Associations in Wales ...	£130,000	£308,980	
Wales (Welsh Associations only) ... ..	14,700	34,860	
Scotland ... ..	15,000	31,120	
	<b>£159,700</b>	<b>£374,960</b>	

Certain increases in the stipends of ministers and deaconesses are provided for in the above figures and also adjustments in missionary allowances, but the resulting scales remain lower than by common consent they really should be.

It is also agreed that the salaries of those working at

the four denominational headquarters are unsatisfactory. Baptists still lag behind what is right at these points.

The Baptist Union of Wales has now launched its centenary appeal for £100,000. An average of £2 10s. per member per annum will be needed if the new budget and the centenary appeal are to be covered.

The Baptist Union of Scotland anticipates making a special appeal to mark its centenary in 1969.

The special B.M.S. appeal for £100,000 for medical missions, towards which £60,000 has already been raised will close at the end of April.

The combined annual budget figures now presented for home and overseas work look formidable. But broken down in accordance with the membership statistics of our churches, they do not involve any very large annual or monthly amounts, perhaps £2 2s. per year, or 3s. 8d. per month, or 11d. per week.

There can be no doubt that present salaries, stipends, wages and even pensions of church members make this a figure which the denomination is well able to provide, in addition to the needs of local churches.

The question that should be asked is not: Are these figures too high? but: Are they high enough?

Howard Williams, J. N. McDonald, R. Vaughan Jones, J. B. Middlebrook, Arnold S. Clark, J. Noble, T. Ellis Jones, Charles Jewson, Ernest A. Payne, G. M. Hardie, M. J. Williams, A. S. Clement. (*Officers of the three Baptist Unions and the Baptist Missionary Society.*)



# WHOM TO SERVE WAS VERY HEAVEN

## PALWAL IN RETROSPECT

By DOROTHY G. MEDWAY

**H**OW nostalgically I look back over the years! So many faces—of colleagues and friends and patients. So many startling events, so many changes, so much progress. But as I look back I see there were some things that could never change.

Year after year the climatic conditions remained the same. No amount of progress could stop the burning heat of summer, nor prevent those dust storms turning day into night, ripping off roofs and leaving behind damage indescribable. How the dust and sand penetrated everywhere!

The theatre prepared and closed ready for an operation was found to have sand even inside the instrument cupboards. "This was an act of God," said the faithful sweepers and cleaners. So again and again there was need for sweeping and

dusting. Can you imagine the state of the beds?

It was not only the trees along the Gurgaon highways that felt the storm, but down would come the pylons, plunging town and villages into darkness. It would be many days before the electricity could be restored. One felt there was something to be said for the old hand-pulled *punkahs* (fans) as one mopped one's brow.

### Caring for the Injured

The struggle following Independence (1947) did not pass us by, and we were glad that in our hospitals we took a share in caring for the injured after rioting had broken out.

The years following Independence brought many benefits to the Gurgaon area, but in the beginning there were many problems.

The major one was the influx of Hindus from West Pakistan. A large camp for refugees was set up and a medical centre opened for them there, but they streamed along the road to our hospital crowding out the Out-patient Department—weary, hungry, ill, demanding, needing so much love and care.

They all spoke a language we could not fully understand. We also visited the Camp for Antenatal Clinics and to see that those needing hospitalization came in. It was a time of great opportunity. Some of the refugees who came over in 1947 are still with us in Palwal today. As these refugees settled down they were absorbed and accepted into the community—accepted because they found jobs which needed to be done after the Muslims had left.

Palwal's population rose from 9,000 to 25,000.

The Gurgaon area was considered the most backward of the Punjab, but finally all the benefits of the Planning Commission reached us.

In 1952 electricity became available and what a thrill it was to watch the installation. What a benefit it brought to the patients who now had a fan to temper the heat, particularly to those recovering from operations. How much more satisfactory to be operating at night by adequate electric light than by the hot, dim lamps.

However, even the electricity can fail us, and we never operate at night without an array of torches on the anaesthetic table.

The electricity became a very expensive necessity as the Punjab Government levied a very heavy duty on high consumption, and thereby put a burden on an already strained budget. In spite of united effort on the part of mission hospitals to convince the Punjab Government that it was not a luxury, and that concession should be given, no solution was reached.

### Changes

What changes have been seen on the roads. The narrow track from Delhi is now a dual carriageway which carries the tourist traffic to Agra and Bombay. This once lonely road is now a hive of activity as factory after factory has been erected.

Subsidiary roads brought transport to the villages. The road past our hospital now carries students and workers on bicycles: a good bus service, and at night heavy transport lorries grind their way into Rajasthan.

All this was of great benefit to the sick and with other transport now available, such as rickshaw or even a trailer drawn by a tractor, the patients could much more easily reach the hospital. Even so, many still come in an ox-cart across country where no other vehicles would be possible.

### Higher Education

During the last ten years plans for higher education in



Palwal materialized. Government schools were raised to the higher secondary standard. A college was built. When attending a function to encourage the students to "save for the Nation" I was amazed at the attention to detail in receiving the V.I.P. and the discipline at the meeting itself for this was often markedly absent amongst students.

In the college the hospital had its contacts. During the sudden emergency brought about by China's advance on the border, we attended to give First Aid lectures. Students came up asking if they could give their blood. This was amazing because as a rule there is great unwillingness to be a donor.

Classes in First Aid and Home Nursing were also held in the Girls' Higher Secondary School.

In the sphere of health we were privileged to share in Government plans for eradication of communicable diseases. After the gift of the X-ray plant in 1956 we co-operated with Government in its policy for control of tuberculosis. Twenty beds were made available for Government—15 for men and 5 for women.

It was very heartening to be able to send a good many patients home with the disease arrested. But there were times of anxiety, the men would refuse their treatment and become undisciplined, and it needed much patience on the part of the staff involved.

Our work with the young women was the most satisfactory as we did get very near to them in our daily contacts. Jesus did become known to some of them in a very real way. We were fortunate to have a direct link with Ludhiana Christian Medical College for those needing surgery.

In certain village areas the Government set up Primary Health Centres with social worker, midwife and doctor; not

Dr. Dorothy G. Medway began her missionary service in India in 1931. With the exception of six years at Bhiwani and Dholpur, she has served since then in Palwal, for much of that period as Medical Superintendent of the Women's Hospital, and latterly of the combined Men's and Women's Hospital.

She retired from the work at Palwal last year, but is continuing to serve the home churches in deputation.

She is a member of the Church Road Baptist Church, Acton. She was awarded the M.B.E. in the New Year Honours List.



(Photo N. B. McVicar)

A Sikh patient in the men's section of the hospital at Palwal.

always the latter because doctors were not willing to work in these lonely rural areas. We were the base hospital for these centres for emergencies. The ambulance service that some of these centres could provide meant that abnormal midwifery cases could reach us in a much better physical condition, not so shocked and in a better state to stand the operation needed.

Until August 1964 every drop of sweet water had to be brought from a distance. I can remember the huge iron cart that used to serve Salamatpur School and the hospital, its slow progress up and down the road, and the days when the buffalo refused to be docile and became a danger to the community. Later there were

the water carriers bringing the water in goat skins—wasteful and dirty as they so often leaked. Finally, it was brought by a cart and horse loaded up with milk churns and tins—certainly a little more hygienic—August 1964 brought the municipal supply to our Hospital approach and we could turn on the tap! But so could all the relatives of the patients and the folk around and a battle of voices and clashing tins would break out in the early hours of the morning when the water was turned on.

### Domiciliary Midwifery Service

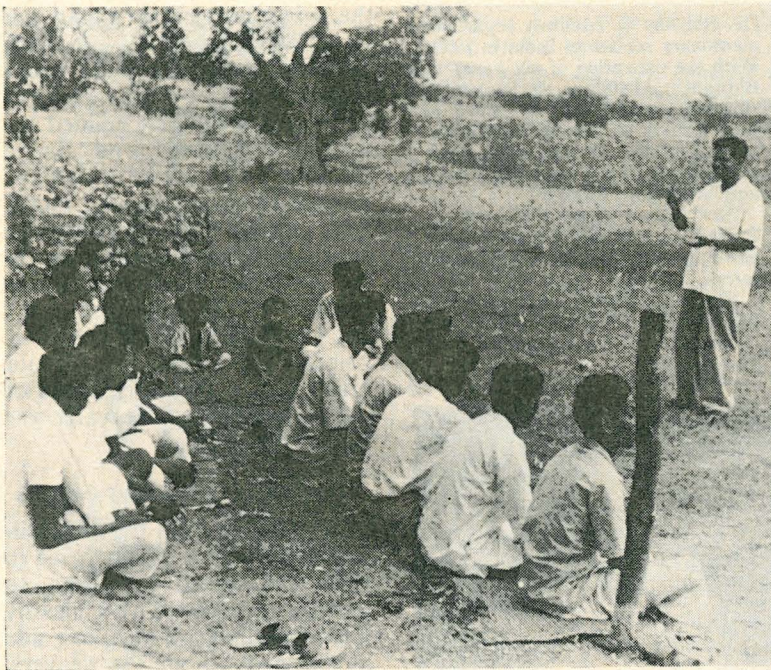
I must not forget the Domiciliary Midwifery Service started in 1956 and which has been so greatly appreciated. We mostly attended cases on the near side of the town among the weavers, potters, sweepers and small shopkeepers but we also visited better homes and fees from these made it possible for us to make very nominal charges elsewhere—or even charge nothing for the really poor.

In these homes follow up work was done, public health and infant care has gone from strength to strength. One bit of valuable pioneering service has been the inoculation of children with triple vaccine for diphtheria, whooping cough and tetanus are very prevalent. Over the past years an average of 65 cases of tetanus were admitted yearly. Of these we could only save about 50 per cent.

In 1954 the women's work at Rahmatpur was amalgamated with the men's and since then the combined hospital has been known as the Christian General Hospital. It was in November 1954 that Dr. K. Mathen joined the staff taking over the charge of the men's work, and later becoming the medical superintendent of the hospital. How

(Continued on page 30)





(Photo N. A. Outlaw)

A discussion group at a laymen's training camp at Sambalpur, Orissa.

## OUTREACH AT GONAWELA, CEYLON

Last year a second short "Bible-school" for children was held at Gonawela Baptist Church, during the school holidays.

On week-day mornings the Sunday school children and their friends gathered for such activities as chorus singing, the learning of memory verses, hearing Bible stories, seeing film strips and doing practical expression work.

The school concluded on the Sunday evening, when the children acted their plays in the church and then watched *Jungle Doctor* film-strips in the open air. The church was packed for the plays, and others gathered to watch the film-strips outside.

In such ways as this, the church-members and their children are able to reach out to their non-Christian friends.

## TWENTY-FIVE PER CENT NOW READ

Literacy in India has risen from 18 per cent to 25 per cent in ten years.

There are now 100,000,000 literate people in India.

There are 1,000,000 university students.

The Government of India intends to place a radio in every village. Eighty-five per cent of radios in use are short-wave sets.

## MORE PROTESTANTS

The current edition of the *Japan Christian Yearbook* reports there are 3,566 Protestant churches and 1,906 places of worship in Japan served by 7,405 clergy of whom 5,348 are Japanese and 2,057 are from abroad.

The total number of Protestants in Japan was given as 443,709.

# BENGAL REFUGEE WORK IS TR

Bengal Refugee Service, the multi-million dollar ecumenical project in which Christian churches around the world pooled their resources to eradicate what was termed "the worst refugee problem in the world", has ceased operation.

Projects started by B.R.S. with the aid of funds channelled through the World Council of Churches are being turned over to Indian church agencies.

"By the grace of God we have reached the point at which we can go," the Rev. Keith Dowding, B.R.S. director, told its final board meeting in Calcutta.

The largest project undertaken by the Service was resettlement of the 8,000 refugees who had been living in conditions of incredible squalor in the city's Sealdah railway station since the 1947 partition of India and Pakistan.

B.R.S. re-located them at several sites in the Calcutta area and provided them the assistance they required to build their own homes.

B.R.S. also established small industries—the making of conch-shell bracelets used in Bengali marriage ceremonies, weaving, tailoring, and glass ampoule pro-

## ENTIRE TRIBE OF AUCA IN

The entire tribe of about 100 Auca Indians in Ecuador who killed five American Protestant missionaries in 1956 has been converted to Christianity, the founder-director of the Wycliffe Bible Translators, Inc., reported in Chicago.

Dr. William Cameroun Townsend, whose organization has

## MANY MOR

The U.S. Committee for Refugees estimates that the number of refugees in the world has increased by nearly 2,000,000 during the past year.



## SERVICE CLOSES; TRANSFERRED

duction—all of which are now self-supporting.

A TB treatment unit at present aiding 750 patients is being taken over by the Calcutta Diocese of the Church of India, Burma, Pakistan, and Ceylon.

Mennonites in Calcutta are assuming responsibility for the agricultural projects and an inter-faith committee is taking over the running of B.R.S.'s five primary schools. The work of social and community development will be assumed by the National Christian Council of India.

Mr. Dowding's report noted that "for its financial resources, B.R.S. has relied almost exclusively on the gifts from Christians overseas. It is a matter for deep thanksgiving that not one project of value has had to be abandoned or left incomplete through lack of money. Christian compassion has not failed us.

"It is also a ground for gratitude that B.R.S. has been so faithfully served by its staff. Indians and foreigners, Christians, Hindus, and those of no religion, have worked together as a team dedicated to the fulfilment of its good purpose—the rehabilitation of the refugees who were our responsibility."

## DIANS NOW CONVERTED

worked for years among wild Amazon tribes, said that many of the Aucas also are now active in preaching to other Indians.

Two children of one of the murdered missionaries were baptized by an Aucan preacher, who was one of the eight persons responsible for the massacre.

## REFUGEES

The committee said a total of 9,790,000 people have been made homeless by wars and political upheavals.



Refugees in Calcutta who were rehabilitated through the Bengal Refugee Service.

## Presbyterians and Congregationalists in Jamaica Unite

At ceremonies in Kingston on 1 December the Presbyterian Church of Jamaica and the Congregational Union of Jamaica become one church—the United Church of Jamaica and Grand Cayman.

### 18,000 members

The Presbyterian Church has 13,000 members and the Congregational 5,000.

The Basis of Union provides that

the new church incorporate "the best features" of each of the uniting churches.

It calls for congregational meetings to be held at least four times a year, the election of elders and deacons, the establishment of councils which will have responsibility for oversight of work within specific geographic boundaries, and a synod which will meet annually and serve as the church's supreme legislative and administrative court.

## Swedish Missionaries Return to Congo

The Swedish Baptist Union returned 11 missionaries to Congo in September, following an investigation of conditions and consultation with the Swedish embassy

in Léopoldville.

Two Congolese Baptists who have been studying in Bethel Seminary, Stockholm, returned to Congo at the same time.





# BAPTISTS AND WORLD RELIEF

By A. KLAUPIKS

*6 February is Baptist World Alliance Sunday*

Relief work has been on the agenda of practically every meeting of the Baptist World Alliance Executive Committee for the last twenty years and on the programme of every Baptist World Congress since 1947. Throughout these years many of our brethren have been in acute need of food, clothing, medicine, shelter and spiritual encouragement.

This sad and in many cases tragic situation continues even today, as volcanoes erupt, as the earthquakes, as severe droughts parch out vegetation in some areas and as fields and human dwellings are overflowed elsewhere. There is bloodshed and loss of life in senseless wars and tribal clashes. All of it brings unspeakable suffering and deprivation to many innocent people including children.

At the Baptist World Alliance Congress in Miami Beach last June we heard testimonies on what Baptist World Alliance relief assistance meant to people who benefited from it.

David Grenfell of Congo said: "We were left to handle a colossal problem, almost 400,000 refugees to be helped. Thousands of tons of



(Photo Phyllis Gilbert)

Angolan refugees in Lower Congo.

food were distributed, and also blankets, beans, vegetable seeds, tools for gardening, and thousands of baby chicks. The Baptist World Alliance and Baptists of many countries have no small share in the continued supply of necessary items. We are profoundly grateful. Please continue to hold the ropes!"

Sem Marseille of Haiti said: "The generous help of the Baptist World Alliance made it possible to rebuild the churches at Miragoane, Baintet, and to help in the construction at Leogane, Grand-Boave, and many of the out-stations of this whole area. For many of our churches in Haiti, the help from the Alliance came as an answer to prayers in the time of greatest need."

## From Assam

A word came from N. A. Kirkwood of Assam, India: "We indeed are grateful for the office of the Baptist World Relief through whom grants have been made to enable hostels to be erected for the refugee students. . . . If it were not for the Australian and American Baptists . . . and the Baptist World Alliance, the refugees in Assam would have been sadly neglected."

C. Stanford Kelly in his recent

letter writes: "All over Haiti can be heard the sound of saws and hammers, as the school desk project goes ahead."

## Current projects cited

The following are only a few examples of the Baptist World Relief projects in Africa, Asia, Europe and the Caribbean area during the past year.

In Assam, India, five student dormitories were erected for refugee students from East Pakistan. This was possible with the help of Baptists in Germany, 60,000 dollars coming through the evangelical relief organization "Bread for the World", as the result of R. Thaut's efforts.

The Baptist hospital in Burundi was in serious need of an electric generator. It took some time but finally the machinery was shipped to Bujumbura, and it soon will be giving light in the operating room of the hospital there.

In the Congo, Angolan refugees received another shipment of 35 new sewing machines (making a total of 75), live-stock of baby chicks, medical assistance and drugs to the total amount of 9,330 dollars.

In Haiti we were glad to see some five chapels rebuilt and dedi-



cated to preaching the Gospel. During the ten months period some 17,000 dollars was spent on different relief projects on the flood and hurricane ravaged island.

Food parcels, clothing, medical assistance and shelter were provided to widows, orphans, invalids, church workers and their dependents in cases of need in a number of other countries, requiring some 25,000 dollars. The total outlay of funds for different B.W.A. Relief projects and services in the period of ten months ending last June at the 11th Baptist World Congress, was 118,000 dollars.

### Continuing needs

Yet, this does not take care of the needs which arise at any unexpected moment and any unforeseen way. Some of these were presented to the B.W.A. Executive Committee at Miami Beach. The Committee gave its endorsement to the relief programme in faith that the necessary funds will be contributed, and then voted that the relief work of the Alliance should be continued for the next five years.

A table of relief projects as approved by the committee meeting in Miami Beach is shown here.

Since that meeting, two other worthy requests have been received. The North East India Baptist Council has asked for 2,000 dollars for relief of 30,000 flood-stricken people in the Jorhat area of Assam. The Baptist Union of South Africa has asked aid also, the amount not specified, for the relief of people suffering from famine as a result of drought there the last five years.

An offering for relief needs was taken at the Congress during the Sunday morning service. The delegates gave 11,387 dollars. An additional offering at the evening meeting in Orange Bowl brought the day's total gifts for relief needs to 15,888 dollars. It was a very good response for a noble purpose. But much more needs to be done.

### What shall we do?

As the requests and calls come to us from the ends of the world to relieve human suffering and to restore what has been destroyed, what shall we do?

Our Baptist international family

is now many millions strong. There are many poor and needy, but there are also well-to-do and even rich people among us.

The strength of our unity is not in the eloquent words which have been said but in the work we do together. There are many blessings in working together. One of them is that we get to know each other better. We know those who take the task seriously and do their share

of the work gladly. We get to know also those who are slow and continue just looking on, as the others do the work with passion and enthusiasm. We must be united more closely in working together.

In the final accounting, the Lord's ultimate decision will be on the basis of what "you did" or what "you did not to one of the least of these my brethren"

(Matt. 25:44-46).

## WHERE BAPTIST HELP IS NEEDED IN 1966

*Projects approved by the B.W.A. Executive Committee at Miami Beach, June 1965.*

### Congo:

Relief to Angolan refugees, tools, machines, medical supplies, food, baby chicks	... ..	£4,286
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### Rwanda:

Equipment and tools for a vocational training centre for 1965/66		£2,143
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### Assam:

1. Rehabilitation of refugees self-help projects	... ..	£2,857
2. Land settlement projects for Garo and Boro Baptists	... ..	£1,428
3. Aid to flood victims in Krishna River flood disaster	... ..	£1,072

### Haiti, W.I.

1. For school desk project	... ..	£5,714
2. Tools and machines for self-help project	... ..	£1,072

### Hungary:

1. Aid to complete the Baptist Old People's Home	... ..	£1,428
2. Transportation vehicle	... ..	£1,072

### Yugoslavia:

Clothing, footwear, etc., to Baptist church workers	... ..	£714
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### Poland:

1. Assistance to church workers with clothing, medicine, etc.		£714
2. Paper and other supplies	... ..	£1,072

### Special Aid:

1. Packages of food, clothing, medical supplies, etc. to church workers, invalids, widows	... ..	£3,571
2. Bibles and theological books to pastors	... ..	£357

### Hong Kong:

Baptist Social Service Centre	... ..	£8,929
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### Chapel Building:

Project in Youande, Cameroun for special consideration of interested groups	... ..	—
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**£36,429**



**At Balurghat**

## **A Hope is Fulfilled**

By DOREEN AVERY

"**S**ORRY, no more places, please apply again next year." This has been our answer to many parents asking us to take their daughters into the Girls' Hostel at Balurghat.

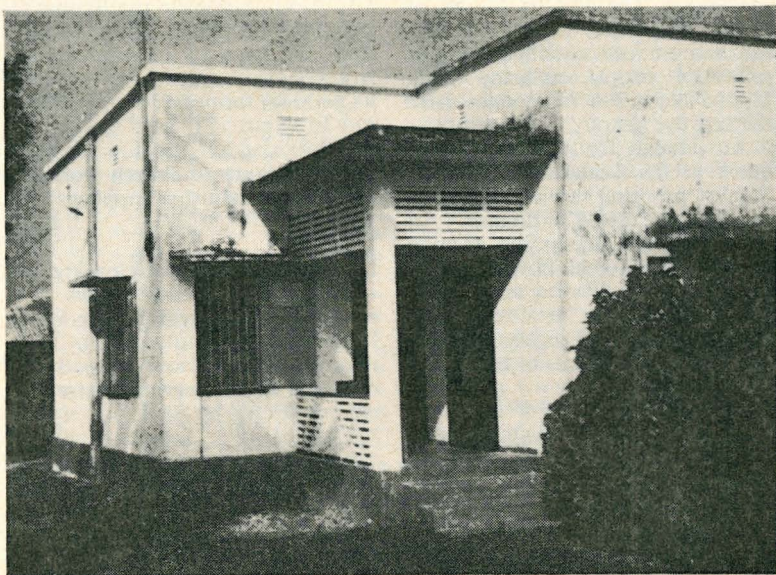
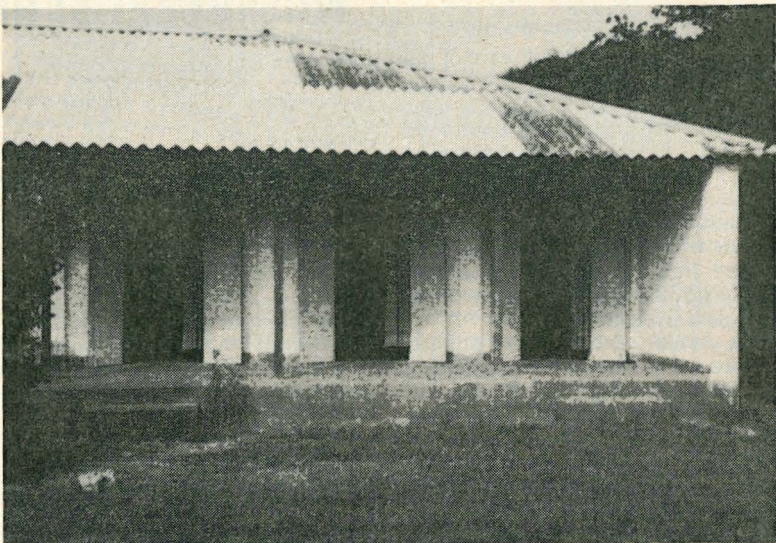
Now, thanks to a very generous gift to the B.M.S., as from January our reply will be a glad "Yes", as the much needed and hoped for new extension to the hostel has been completed.

One day at the end of last January we were just going out to spend a few days visiting some distant villages, when the builders first arrived. Since then we seem to have been living with bricks, cement, sand and buffalo carts, the latter conveying the materials and depositing them in the back garden.

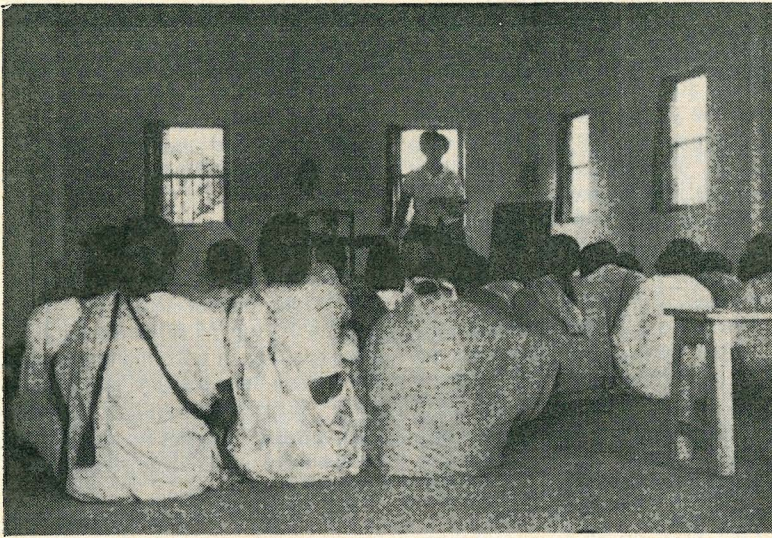
There were in fact two building jobs going on at the same time: the hostel extension and an extension to our bungalow for an office. During the months of building there were inevitable delays and difficulties in obtaining cement and corrugated asbestos sheets.

By mid-June the carpenters were working against time in an effort to complete the hostel roof before the monsoon. They just managed it with the last pieces of asbestos being fitted two or three days before the first heavy rain.

Since then there have been







## Captions to the Photographs

Mrs. Surin cutting the ribbon outside the extension to the Girls' Hostel.

The completed extension to the hostel.

The new office attached to the Ladies' Bungalow, Balurghat.

Miss O. M. Rowett conducting a Bible Class in the new extension of the Girls' Hostel.

(All photographs by Miss D. M. Avery)

extra jobs to be done like fitting shelves, white-washing and painting and making a new veranda where the girls can sit and eat. These, and the fitting of the electric points, were completed during September and then we were able to arrange an official opening.

### Opening Ceremony

The opening ceremony took place on Saturday, 25 September and it was an occasion for much thanksgiving. The garden and new extension were gaily decorated with coloured paper flags and flowers. About 110 of us, including all the hostel girls and boys, some parents, some of the pastors and their wives and all the school teachers, stood for a few moments outside the new building while Mrs. Surin, the wife of our senior pastor, cut the ribbon and thereby officially opened the new extension.

The Rev. Sanika Surin conducted the service of Dedication. This included two Psalms spoken chorally by the hostel girls and ended, appropriately enough, with us all standing to sing the Doxology.

This new extension will enable us to take about another eighteen girls into hostel boarding. At present there are twenty-two girls in boarding, all of them from Santal or Munda villages. The main purpose of the hostel is to provide boarding accommodation for girls who wish to attend High School but whose villages are too far away to attend daily from home.

But alongside this we have a great opportunity to give Bible teaching and provide a Christian atmosphere in the hostel. Many of the girls are in boarding for several years as they progress up the school from class five to the time when they are ready to take the School Final exam. five years later.

### To become leaders

It is our hope and prayer that when the girls leave the hostel they will return to their villages and in time become women leaders among their own people. Therefore we give thanks to God that through the generosity of one of His servants and the labours of many we are now able to extend this work.

## Tremendous Demand

A tremendous demand is reported for the new translation of the Bible in the Tiv language of Northern Nigeria.

Within three weeks 10,000 copies were sold and 15,000 more were ordered. Although there are only 12,000 church members, 105,000 people attend the church services.

One recent service at Zaki Biam was attended by 4,000 people.

## One Man's Cyclone

Fr. Macbeth, of the Oxford Mission, Barisal, gave a vivid, first-hand account of "Cyclone", 1965 in an *Occasional Paper*, published in September 1965.

He wrote: "A young man from the Barisal parish was working in the southern part of the district. He took refuge in the house but water poured in, blocking all doors and windows.

"It had risen to his chin, when the roof blew off and he got out. Thrashing about in the water outside, he knocked against a cow and seizing its tail, floated two and half miles with it, until they landed on a firm piece of ground."



## WHOM TO SERVE WAS VERY HEAVEN

(Continued from page 23)

greatly we missed him when he proceeded to England for higher studies.

The past five years have been full of problems. It was found that the two sections of the hospital separated by quite a distance made administration and supervision difficult and the amalgamation worked out in name only. In March 1964 the men's hospital was closed and the male patients housed in the private wards of the women's section. This we hoped would only be a temporary arrangement for men's wards are to be built on to the women's in the new plans made possible by the Medical Appeal.

It is surprising, looking back over the years, that the shortage of equipment does not stand out clearly in one's memory. I suppose it is because we learned to improvise and do the best we could with what we had—but there was always a lack of bandages and linen.

We were able to purchase all modern drugs, and because of this our treatment was up-to-date. This type of treatment however was much more expensive, and how little the patients were able to contribute.

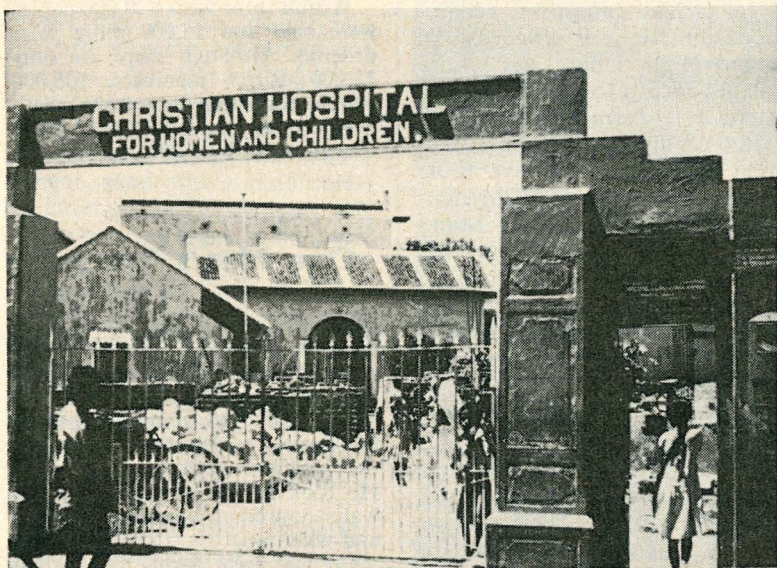
Oh! how much to remember. The nurses in training, their capping and dedication service which

ended with the prayer room lit only by the candle held in each nurse's hand, while Holman Hunt's picture of Jesus, the light of the world, hanging on the wall, reminded us that without Him we could bring no light to others.

Then the young nurse, sitting faithfully by a cholera patient, watching that the needle should not come out of the vein. The hard-working M.O.H. at such a time rushing in with his team and the words "the burden is now off your shoulders". That Hindu Consultant Surgeon who so freely gave his time when we needed him.

But most of all I remember the brave, undernourished mothers and their families whom to serve was very heaven.

## MADE POSSIBLE THROUGH THE MEDICAL APPEAL



The new gate of the Christian Hospital for Women and Children at Berhampur, Orissa, India, which has been built through funds provided by the £100,000 Medical Missions Appeal.

This appeal closes on 30 April this year.

New Appeal leaflets for free distribution in the churches are available from Dr. James Burton, B.M.S., 93 Gloucester Place, London, W.1.

## THE BAPTIST TIMES

B.M.S. news and  
pictures

Features on Churches

World Baptist News

Articles - Bible Studies

Every Thursday - 5d.

From newsagents, church-agents  
or by post from

The Publications Manager  
6 Southampton Row  
London, W.C.1



# Acknowledgements

(Up to 15 December, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Work:* A. Adamson, £3; Anon., £2; Matthew 25.40, £1; Happy Mother, £1; V.J., £2; Anon. (Work in India), £5; Missionary Parents (Holi-

days for Missionaries' Children), £1; Anon., £7 7s.; B.W., Glasgow, £1.

*Medical Work:* "In loving memory of Margaret, 7 Dec., 1947"; M.M.F., £3; Anon., £1.

*Special Medical Appeal:* Anon., £2; Anon., £1.

## Legacies

The following legacies have been gratefully received in recent months:

December		£	s.	d.
6	Miss V. J. Tullie, Scotland ... ..	104	15	8
8	Miss A. E. Watson, Brighton (Florence Rd., Baptist Church)	1,000	0	0
	Miss E. I. Welchman, Gloucester ... ..	200	0	0
	Mr. G. S. Jones, Glamorgan ... ..	80	0	0
9	Mr. E. F. R. Bowyer, Essex ... ..	921	8	1
14	Mr. H. Marshall, Bexley... ..	100	0	0

## Missionary Record

### Arrivals

6 December. Miss M. R. Philip from Udayagiri, and Dr. E. J. Marsh from Berhampur, India.  
17 December. Rev. K. F. and Mrs. Weller, from Calcutta; Miss M. W. Shearer, from Lungleh; Miss W. O. Harkness from Balangir.

### Departures

30 December. Mr. and Mrs. S. Bond, to Brussels, for language study.  
31 December. Rev. F. S. and Mrs. Vaughan and son, for Brazil.  
1966  
2 January. Miss D. M. West, to Paris, for study.

## PRAY

THAT BY

**31 MARCH**

THIS YEAR'S TOTAL B.M.S. BUDGET OF

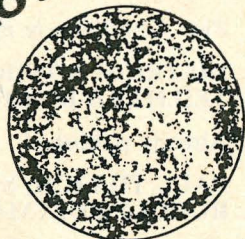
**£468,971**

MAY BE RAISED

*Please send Gifts or Monies received as soon as possible to:*

Rev. A. S. Clement,  
Home Secretary,  
Baptist Missionary Society,  
93 Gloucester Place,  
London, W.1.

**Background  
to Prayer..**



(Based on the Prayer Calendar)

Our prayers this month are asked for the Baptist World Alliance and its officers and executive. Information about some of the relief work which the B.W.A. is planning for this year is contained in this issue.

Prayer is also asked for men and women of our own denomination throughout the world—those both in the West and the East.

We are also asked to pray for the Conference of Missionary Societies of Great Britain and Ireland, which is the body in this country through which missionary societies co-operate.

### National Christian Councils

Our prayers are also asked for the National Christian Councils of lands where the Society is working, and other missionary agencies, including the work of Baptist Missionary Societies and Boards.

### Feed the Minds

Please also remember the United Society for Christian Literature and the British and Foreign Bible Society and, in particular, their "Feed the Minds" Campaign.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.  
Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.  
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).  
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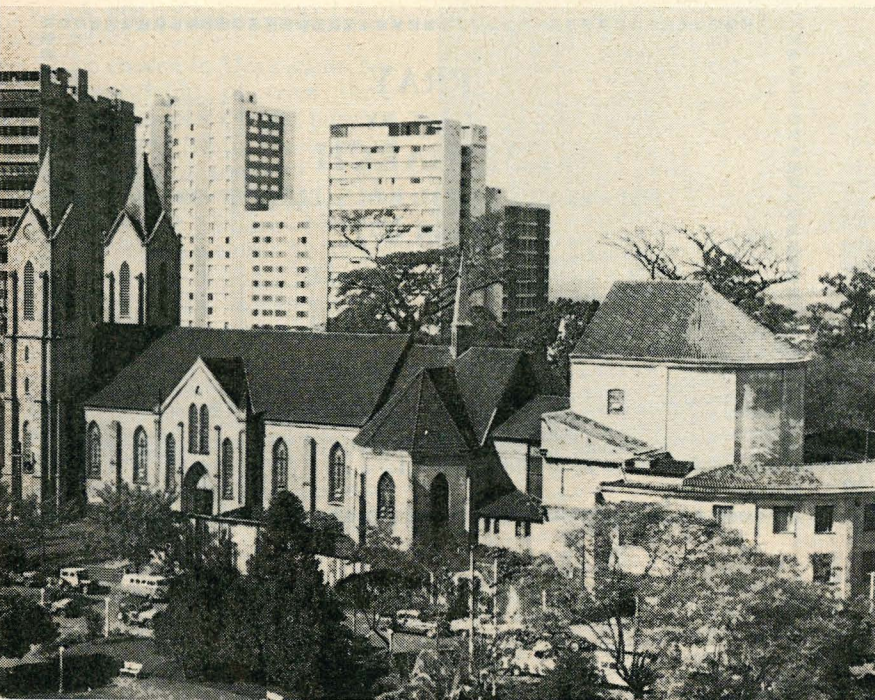
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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*March 1966*

**6d**



# THIS MONTH YOU MAY HELP

**P**ASTORS and evangelists in West Orissa have only enough money to buy 17 days food a month.

In the Kond Hills of Orissa the missionaries in charge of the hostels for boys and girls are experiencing grave difficulties in providing more than one rice meal a day.

The failure of last year's monsoon in parts of India has led to a tragic situation in that rice crops failed or only yielded 50 to 20 per cent of the normal harvest. Parts of India are therefore facing an impending food crisis—a crisis that has already had its effect in spiralling costs and a shortage of staple food supplies.

## Not enough

We are told that in some parts of the Kond Hills rice costs 1s. 6d. for 2 lbs., and 1s. 6d. is the daily wage for a farm labourer. Two pounds of rice a day is not enough to keep an average family of four in good health.

It is now and in the following months that India's peoples will begin really to endure the food shortage that has resulted from the failure of the rains. There will be a great deal of human suffering.

The Government and other agencies are doing all they can to alleviate that suffering. Part of the problem lies in that States like Orissa, which normally have surplus rice to sell to other States, this year have not enough for their own needs.

The B.M.S. has inquired of its Field Secretary in India what it may do to help. Already at the beginning of the year missionaries in India received a rise in their cost of living allowance to enable them to cope to a certain

extent with the rapidly increasing cost of living.

But, as the Foreign Secretary explained at the B.M.S. General Committee in January, to meet a situation like this a three-monthly or six-monthly budget is needed.

The Society is certain that the churches in this country will respond generously, and even sacrificially, and help in anything that may be done to alleviate human suffering in the Indian sub-continent.

## A deeper problem

But the problem goes deeper than that for the Society. This is the last month of the B.M.S. financial year, which, as you know, closes on 31 March. This year the churches at home have been asked to give one-fifth more than in previous years. They are responding sacrificially, but latest figures available at the time of going to press showed an increase of £18,000 over last year's giving, whereas an increase of £67,000 is needed.

With its present financial commitments the Society has no reserves that can be used to meet a crisis like this which is about to be faced in India. The B.M.S. may be hampered again this year by a deficit. We pray that this will not be so.

## To plan for the future

To be able to plan for the future, to be able to switch financial resources rapidly and effectively to the areas of greatest need, requires that the Society is *not* hampered by deficits.

You can help to ensure this by an immediate extra sacrificial gift this month.

## CAPTION FOR COVER PICTURE

The cathedral and surrounding buildings in Londrina, Brazil

(Photo: A. S. Clement)

## PRAY

THAT BY

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# **DOES THE B.M.S. BRAZIL FIELD NEED MORE MISSIONARIES?**

By **DAVID W. DOONAN**

**"DOES** the B.M.S. Brazil field need more missionaries?" is a question which may be in the minds of many these days. Many will have heard of the progress of the work in Brazil. Some will know of the results of the National Evangelistic Campaign when over 60,000 were won for Christ. Some may have heard the Brazilian representatives at the Baptist World Alliance in Miami, and having heard them, or other Brazilians, may think that if Brazilian Baptists have men like these, surely there is little need for missionaries to go to Brazil and work with the B.M.S. in Paraná.

I think it is possible, by using my situation here in Umuarama as an illustration, to show that there is a desperate need for help and that this help must come from Britain. My situation is not unique but is rather typical of the situation in which my colleagues and I find ourselves.

The church in Umuarama has a membership of over three hundred people. Of that number one hundred live in the town of Umuarama, a town of 15,000 population. The remaining 200 members are divided between seven congregations scattered over a radius of some 50 miles. Each of these congregations, with an average of almost 30 members, could be a separate church, and most would like to be. Apart from the responsibility of these eight centres of work we have "preaching points" in another two places, and only two, because time does not permit

the forming of more. Preaching points are formed where there are one or two Baptist members, the beginning of a future work.

Apart from these ten centres of work I am also pastor of three other churches, each on average 60 miles from here. Each of these churches has also its preaching points or congregations. The total number of places, therefore, in which there is Baptist work for which I am directly responsible is fifteen.

## **Communion—only once in four months**

Because of the Brazilian Baptist understanding of the ministry, inherited from the American Southern Baptists, it is only the pastor who may celebrate the Lord's Supper and baptize. The result of this is that many believers go for months on

end without the opportunity of taking communion, because my visits to these places can only be once in four months.

It can be safely said that the existence of these churches and congregations is due to the work of B.M.S. missionaries in Paraná. It cannot be said that they would not exist if we had not come here, but it can be said that we organized these points of work. The responsibility for them therefore is ours.

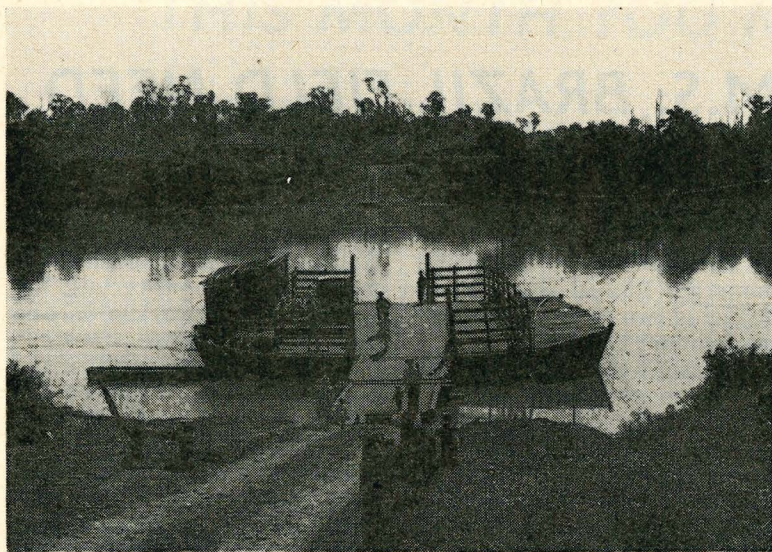
Apart from this situation here in this particular area, a similar situation exists elsewhere. Paraná has over eighty churches, fifteen of them organized this year. The total number of pastors is forty-five. Paraná has only eighty churches because many large groups of believers remain congregations of other churches (Baptist) because there



(Photo: A. S. Clement)

A Christian family who are pioneering in Paraná State of Brazil





(Photo: A. S. Clement)

The ferry between Umuarama and Loanda in Paraná State of Brazil

is no hope of finding a pastor if they become organized.

Many of the pastors who at present are serving the forty pastored churches are men who have had little or no theological education. Some have come from other denominations and have little stability of doctrine. A pentecostal movement sweeping through the country has carried off many Baptist pastors, who in search for a more lively ministry and more results, think that is the way of the New Testament. At least one church formed by the work of the B.M.S. and handed over after some five years to one such pastor has recently split because the pastor wished to take the church into this movement.

### **They organize themselves**

The answer which may come to the lips of the reader is: Let the B.M.S. concentrate on theological education, helping to prepare national pastors for these churches, instead of hurrying to organize churches. First, let it be clear that we do not hurry to organize churches. These churches result from the steady

witness to the Gospel of the local Christians, and in a certain sense they organize themselves. The answer to the question about theological training brings us to the crux of the matter.

The need for the B.M.S. to engage in training leaders has long been realized and is becoming more and more obvious as the months go by. Steps have already been taken to enter this field, both helping in existing training institutions and planning to form a course for lay men. (It must be said in passing that the training of lay men is not the simple solution to the problem. Secular education is only now coming to this part of Brazil and many of the present leaders of the congregations have little or no education. Some of my deacons cannot read!) However, resuming our line of thought, it must be understood that it is not simply a matter of changing our policy in Paraná and moving into theological training. The B.M.S. has, at the moment, seven couples in Paraná. Of these five couples are in churches in the interior, one couple is on furlough, and one

couple, the Elders, are in Curitiba, the State capital, engaged in the work of the Training Institute, Mr. Elder at the same time serving as interim pastor of two churches.

The Dellers go on furlough early in 1966, with the result that with the return from furlough of one couple and the going on furlough of another, the situation in 1966 will be five couples in the interior churches, and one couple active in other types of service, which it can hardly be claimed will bring immediate or large increases in the number of pastors available for Paraná.

It seems to me that the only possible solution to the problem is the policy which the Society is pursuing of an increase of personnel. This would allow the releasing of some two or three couples to theological training work, specifically aimed at the solution of the problem in Paraná, without at the same time leaving churches which we have been responsible for forming without pastors.

### **Personnel and funds**

Even at this point the problem is not solved. Increase in personnel means increase in candidates offering to come to Brazil, and increase in funds to send them.

With B.M.S. work in almost a dozen countries, a theological college which can offer only one missionary candidate a year to the B.M.S. is offering in theory one candidate for Brazil every twelve years! We know that there is more than one theological college in Britain, but we also know that some years go by without one single missionary candidate from some colleges.

The last couple to come to Brazil direct from theological college, came in 1963. Another couple is expected in January 1966. They will spend a year

(continued on facing page)



# A Day of Surprises in Gonawela, Ceylon

By GEORGE R. LEE

ON that Saturday morning when many of the members gathered in the village Baptist church, they had little conception of what would take place.

They had invited the staff of "Light of Life" Bible Correspondence courses to conduct a conference in their church for those from the surrounding area who had been taking the courses. The courses are sponsored by the "Back to the Bible" organization in Colombo and have students scattered throughout Ceylon. In order to bring students together for closer contact, conferences are arranged in various areas for the students living in the vicinity.

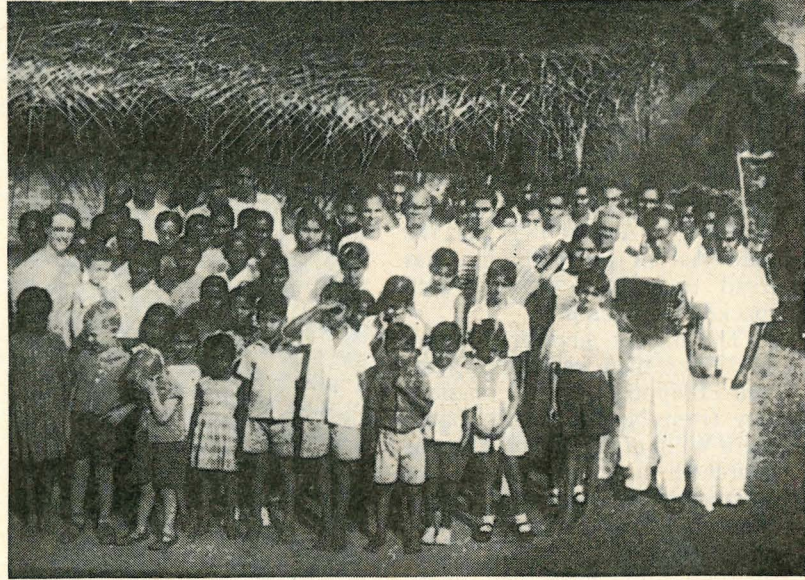
No doubt many of our members came expecting a heavy programme of Bible studies and lectures! But soon their ideas were altered as the singing began! The music was bright, cheerful and attractive, the staff having brought accordion, drums and violin as accompaniment. Soon everyone was singing lustily, the hymns being written in the local style known as lyrics.

While the singing was in progress many young men, either

singly or in small groups, filtered into the church. Our church members looked up in surprise to see so many unknown young men coming into the church. They were later even more surprised to see that about fifty of them had signed themselves as Buddhists on the list which was passed round. Yet there they were, obviously at ease and

joining in the singing of the Sinhalese lyrics.

The Christians were even more surprised to hear the testimonies of four converted Buddhists, including one who had been a devil-dancer. This was an eye-opener to many of our church members, who have almost given up hope of seeing conversions from Buddhism.



(Photo: C. A. Grant)

A happy group of Christians and speakers at the Annual Bible Convention at the Ratnapura Baptist Church, Ceylon

## Does the B.M.S. Brazil Field Need More Missionaries?

learning the language before beginning to work among the churches.

I want to appeal directly to the students of our theological colleges and to the pastors of our churches. Come and help us. Send us some of those who are leaving college every year. Encourage young people to look beyond their horizon to the need of Brazil.

Brethren, we need your help and we need it now! Life is no bed of roses in Brazil, but there

are rewarding moments when one knows that one's efforts are helping the formation of a Church which will one day be able to stand on its own feet and which is already sending its missionaries to other countries and trying its best to meet the needs on its own doorstep.

Please do not treat this as just another missionary article. It is a call for help, needed urgently, addressed to you and those whom you can influence.

"Because you cannot do every-

thing, for God's sake don't do nothing."

### MISSIONARY SERVICE

There are the following opportunities of service in the Mission House of the Baptist Missionary Society:

**Despatch Dept./General Manual Duties**

**Shorthand Typist/Secretary**

**Junior Shorthand Typist**

**Addressograph/Records Dept.**

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If you wish to learn more about any of the above possibilities, please write to:

**Rev. B. W. O. Amey,**  
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B.M.S.,  
93/97 Gloucester Place,  
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# A VISIT TO JAMAICA

## PART II

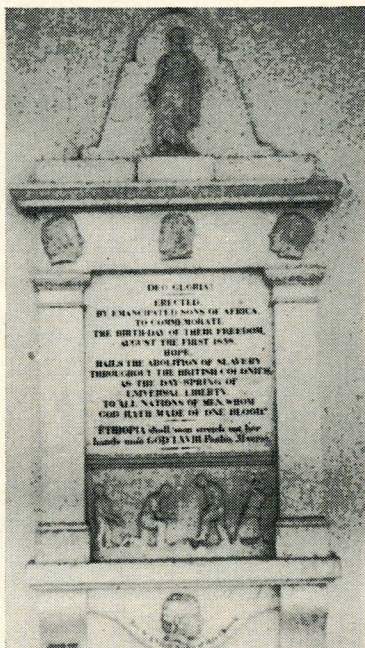
By A. S. CLEMENT

IN the main square of Spanish Town, the old capital of Jamaica, is an elaborate eighteenth-century memorial to Admiral Rodney and the façade of the King's House, once the seat of government and now preserved as a national monument. It was from the steps of this building in August 1834 that the new Act of Emancipation was read to a vast crowd which packed the square.

The Baptist minister in Spanish Town then was James Mursell Philippo, a B.M.S. missionary from Norfolk, who shared with William Knibb and Thomas Burchell in the campaign for emancipation and also played an important part in the establishment of free townships where negroes could have their small-holdings. His chapel, recently restored after hurricane damage, is also a national monument.

### Two congregations united

The present pastor is Rev. J. Carter Henry. When he came to Spanish Town he found two struggling churches each with a dilapidated building soon to be made worse by the hurricane of 1951. He succeeded in uniting the two congregations in one restored chapel and now has a strong and growing church. It was a privilege to preach there one Sunday evening and afterwards to have supper in the manse, an old wooden house of the colonial period. There I was introduced to the pastor's wife,



(Photo: A. S. Clement)

A plaque erected in Falmouth Baptist Church, Jamaica, to commemorate the emancipation of slaves

a charming and cultured lady, who conducts a commercial college for girls eager to prepare themselves for office and administrative work.

Spanish Town was the first stopping place during a three-day tour of the island arranged by the Jamaica Baptist Union to enable us to see as much as possible in so short a time of Baptist Church life in the island.

From there we travelled on to Mandeville, the most English of Jamaican towns, where we met

Miss Inez Knibb Sibley, a great-granddaughter of William Knibb and daughter of the late Rev. William Peto Sibley. She is well known as a writer of short stories and books for children and as a contributor of historical articles to *The Daily Gleaner*.

Her book, *The Baptists of Jamaica*, had recently been published in connexion with the celebration of the 150th anniversary of the arrival of the first B.M.S. missionary.

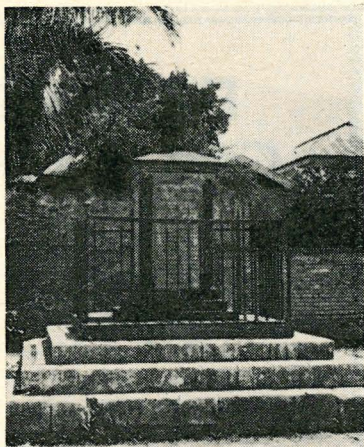
The road from Mandeville to Santa Cruz, where lunch was provided for us by ladies of the church, ran along the south coast and from it we enjoyed many glimpses of picturesque tropical beaches and bays. Our host at Santa Cruz was Rev. A. McDonald, a young pastor in his first church. He conducted us over the premises and explained the opportunities and problems of his work.

### Savannah-la-Mar

Our next stop was at Savannah-la-mar (or, Sav-la-mar) in the parish of Westmoreland. The church here was founded in 1829 through the united efforts of William Knibb and Thomas Burchell. The pastor who influenced it most was Rev. A. G. Kirkham whose ministry extended over 56 years. The chapel has recently been renovated, and a new manse erected to replace the old wooden one. In this new manse we were received by the present minister and his wife, Rev. C. G. and Mrs. Whyllie.

The next stage of the journey took us through the finest scenery of the tour, for the road mounted steadily by curves and loops from the south coast to a ridge of the mountains which have to be crossed before the north coast is reached. Our immediate destination was the Mount Carey Baptist Church set on a little hill. The earthquake destroyed the building in 1957.





(Photo: A. S. Clement)

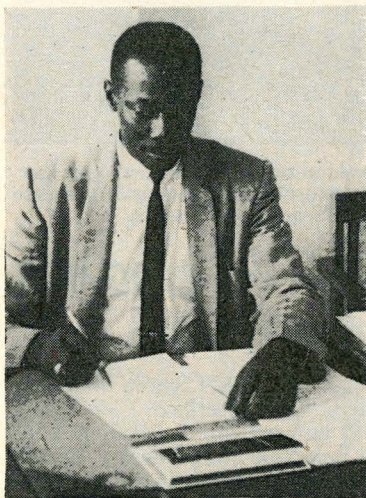
The grave of William Knibb at Falmouth, Jamaica

With the aid of a government grant it was rebuilt and opened just two months before we arrived. For the welcome meeting the large and beautiful chapel was full. Groups had come from neighbouring churches to greet us. It was a memorable occasion. The hymns were well and heartily sung and the choir sang the anthem "Blessed be the King", the pastor's youngest daughter, Miss Betty Greaves, taking the soprano solo. The pastor and his wife were away. They had been at the Baptist World Alliance Congress at Miami and had stayed on in the U.S.A. for a preaching tour. But their sons and daughters ably entertained us in the manse, also rebuilt after earthquake damage, a spacious and gracious home sited on a hill next to the church.

Here we tasted Jamaican hospitality at its best. For dinner, chicken fried with black pepper was served with potatoes baked in milk, yam, rice, beans, avocado pear and fried plantain. There was fresh fruit (tropical) salad to follow. For drinks we had fruit cup, coconut water and coffee. Breakfast next morning consisted of rice-porridge, egg and ham, and johnny-cakes. The conversation was delightful and

witty, the fellowship excellent. Around the board at meal times in addition to the five members of the family were Rev. E. G. T. Madge and myself, Rev. R. R. R. Collins and Rev. D. Monkcom, Rev. M. E. W. Sawyers and Mr. Calvin Harper of Trinidad, serving one of the churches in the circuit as student pastor.

To complete our crowded programme we had to arise early next morning and be on our way shortly after eight o'clock. At Montego Bay we visited the two chapels, the Thomas Burchell Memorial



(Photo: A. S. Clement)

Rev. Luther Gibbs, a leading minister in Jamaica

Chapel and the Calvary Chapel. We were glad to be able to call on the pastor of the latter, the veteran Rev. Sidney H. Helwig.

On the coast-road beyond Montego Bay we observed signs of rapid development. Since Cuba became closed to American tourists they have come in increasing numbers to Jamaica, and Montego Bay is the first port of call by sea or by air. Hotels, country-clubs and mansions are being erected in spacious grounds along the coast.

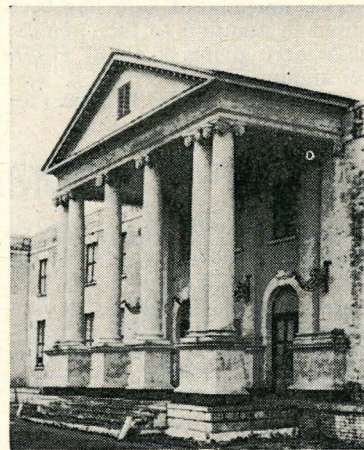
At Falmouth in the parish of Trelawney we paused to visit the chapel which was the scene of

William Knibb's historic ministry. A marble tablet behind the pulpit bears eloquent testimony to his part in bringing about emancipation, and in the old graveyard outside there is his tomb. Nearby is another tomb, containing no human remains, but a coffin in which are chains and shackles, buried amid great rejoicing on the night when slaves became free. The old mission house, where Knibb and his successors lived, now accommodates the William Knibb Memorial Secondary School, referred to in the previous article.

From Falmouth we went on to Duncans where the pastor, Rev. S. S. James, provided lunch at the manse and then took us out to see just outside the town the site for the new secondary school and at Nutshell near by the splendid conference and youth centre in course of erection, the gift to the Jamaican Baptist Union of the Foreign Mission Board of the Southern Convention (U.S.A.).

At Brown's Town, the pastor, Rev. John M. Bee, being absent in the U.S.A., we were greeted by Sister Claire, the first deaconess in Jamaica, and representa-

(continued on page 46)



(Photo: A. S. Clement)

The façade of the old Government buildings at Spanish Town, Jamaica, where the declaration of emancipation was read in 1838





The opening ceremony at a Garden Party in aid of the B.M.S. at Bristol last year. Have you made your plans yet to have a special effort during the summer to arouse interest in and collect funds for the work of the Society?

## One Church's Effort for the £100,000 Medical Missions Appeal

Among the many sacrificial gifts received towards the £100,000 Medical Missions Appeal has been a gift of £815 from High Road Baptist Church, Ilford.

This magnificent sum has been raised in addition to their regular missionary giving of about £1,000 per annum.

The church decided to appeal for

£600, so that £215 more than their target was subscribed. £740 of this will be used for the equipment of a new operating theatre at the Bolobo Hospital in the Congo Republic and the balance towards the electricity supply for the new X-ray plant at Berhampur Hospital for Women and Children in Orissa, India.

## Too Many Starve

World food supplies must be doubled by 1980 and trebled by the end of the twentieth century if there is to be a "moderate improvement" in the levels of nutrition of the peoples of the world, the Food and Agriculture Organization states.

An estimated 300 million to 500

million people do not have enough to eat, and one-third to one-half of the present population of 3,000 million suffer either from hunger or malnutrition.

According to a forecast prepared by the United Nations, world population will have exceeded 6,000 million by the year 2000.

## DENOMIN CALL TO P

**D**URING recent years one encouraging feature of Baptist church life has been the growing observance of the first week in March as a time for united prayer on behalf of the whole denomination.

Again this year during that week we are called to prayer by the Baptist Union of Great Britain and Ireland and the Baptist Missionary Society.

The joint Prayer Call was first issued in connection with the Home Work Fund Sunday collections and the end of the B.M.S. financial year. It was felt right that a united call should be issued as a spiritual challenge to the denomination, so that the denomination might be reminded that the material needs expressed in the appeals from the Baptist Union and the Baptist Missionary Society are, in essence, spiritual needs for they are concerned first and foremost with

## MORE NEWSPAPE

8,161 newspapers in 44 different languages were published in India in 1964, according to the Annual Report of the Indian Press Registrar for 1964 issued recently.

Of the 514 dailies registered, the largest language group was Hindi, with 149 papers, followed by Urdu

**PLEASE PRAY THAT THE SOCIETY'S BUDGET OF**



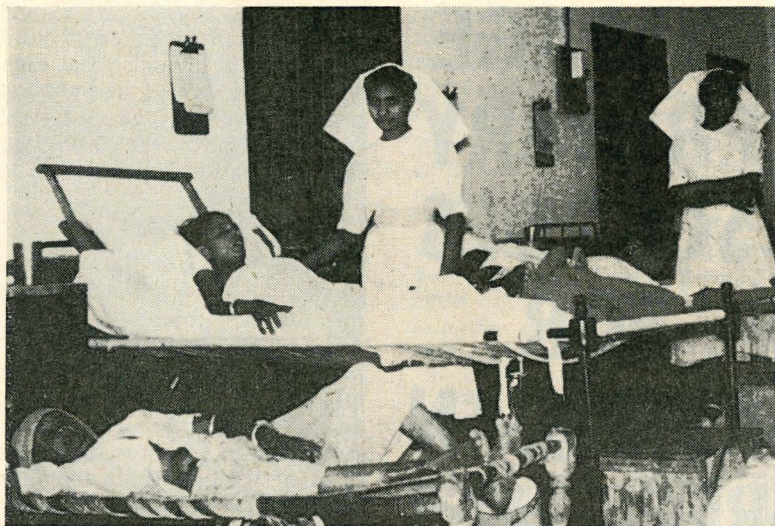
# ATIONAL PRAYER 1966

the extension of God's Kingdom in this country and abroad.

There are many urgent tasks before the whole denomination, some of which involve finances, but true Christian stewardship is essentially a spiritual issue.

Prayer leads to an outpouring of God's Spirit, and as we unite this year in prayer let us pray for a movement of His Spirit in our midst. Let us pray especially that men and women may volunteer for service at home and overseas, that our churches may be spiritually renewed and that the resources may be found to enable the denomination to work with new vigour for the extension of Christ's Kingdom here and abroad.

Let us pray throughout this week for a renewal of deep concern within our denomination for the outgoing mission of the whole Church both in this land and overseas.



In the overcrowded wards of the Christian General Hospital, Palwal, North India.

This is a hospital that will benefit from the funds of the £100,000 Medical Missions Appeal. That Appeal closes on 30 April.

Gifts for it should be sent as soon as possible to the Rev. A. S. Clement, Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.

## Bible Study in their Home

During the past year Edward and Rosemary Williams have been holding, every Thursday, a weekly Bible Study Group, in their own home.

These groups are for the Christian Arts-Science students at Serampore College, W. Bengal, India. The usual number of students who attend are fifteen—and the group

is a real mixture of language and denominations.

### Basic Christian Teaching

Every other week they are shown one of a series of filmstrips on basic Christian teaching. Alternate weeks they discuss the filmstrip and have Bible Study.

## RS READ IN INDIA

with 68 and English with 56.

There was a general rise in circulation for all types of paper. The total circulation of 4,889 papers which furnished data came to 20,744,000, nearly half a million more than in the previous year.

## The Church Secretary's Handbook

*The Church Secretary's Handbook*, by R. G. Fairbairn and R. W. Thomson, published by the Carey Kingsgate Press Ltd. (price 5s.), is a booklet which all church officers, not only secretaries, will find most useful.

It is clearly written and composed of two sections, the first on the

duties of a church secretary and the second on Baptist churches and the law.

### A great help

Those who make use of this booklet will find it a great help towards the efficient and wise administration of their church's affairs.

**£468,971 MAY BE RAISED BEFORE 31 MARCH**



# VILLAGE PRIMARY SCHOOLS FOR ANGOLAN REFUGEES

By W. DAVID GRENFELL

OUR village primary schools are very much in our minds these days. You would appreciate this fact if you could have just a peep into our bedroom for, wherever you look, there are piles of school materials. On the right as you enter you would see the chest of drawers, piled high with assorted things like handkerchiefs, face flannels, pieces of material for sewing, with buttons and needles, etc. In the corner are tablets of soap, a sample of about every manufacturer in the United States, mainly a soap called "Ivory" but some with wonderful names like "Sweetheart", "Dove" and "Praise". Along the right wall are eight cartons, large—full of school bags mostly made of tough hard-wearing material and about 12 in. by 15 in. in size. When we ran out of cartons, we just piled the others on the top. Incidentally, these are stacked behind the heads of our beds. Next to the bags are pencils, some thousands of these, which are going to be tied into bundles of 100 each.

The corner has ruled paper,

stacked high, together with some hard backed filing covers. Round the corner is a table piled high with exercise books, and writing pads of every shape and size possible. Under the table are complete packets of same.

## Packed out

Then there is a door to the small office where I am typing this. On the left side of the door are some boxes filled with school paste. Next comes the "dressing table". This is really a large box on its side, with a curtain along the front. In the box are medicines of various kinds that are most in demand, to save my wife the need to go to the medical store every time someone comes up from the hospital for treatment, out of proper hours. There is a small space in the centre top—where she can put her hairbrush and mirror, etc. The other space is taken up with jars of school paste shaped like "Toby" jugs, but with animals' heads—then another door into the bathroom. Going round the corner there are at least four large cartons full of modelling clay. There were both large and small packets, but we have made them equal by cutting them up and rewrapping them. I am glad to say that we have already got rid of more than 400 pieces of this clay.

Next comes another doorway, but the door cannot be opened at present because of several cartons of school crayons. The wardrobe is next in line, and this has a very useful flat top, on which are stacked more exercise books. These are the wired type that open out flat. In front of the wardrobe are several unopened cartons, awaiting our attention.

Round the corner again, and thus behind the door, are more crayons, but these have been sorted out into bundles of ten, some packets containing six crayons, others eight, twelve,

sixteen and twenty-four. At the foot of the beds are four more cartons containing toothbrushes, school rulers, rubbers and combs, and scissors. Under the bed are cartons of tooth paste, school glue, reels of cotton and more pieces of material for sewing classes.

The bed itself is usually covered with a selection of everything mentioned above, for we use the bed as a work table.

Why all this confusion? We have just received from America, through Church World Service, 50 cartons of these school bags—about 1,600 bags all told. The contents of the bags varied considerably, but that was not the only reason we decided to unpack them all.

We have in our Kibentele district more than 3,500 pupils and we felt that each one should receive something. The older children are getting the bags, rulers and exercise books and the younger ones the clay and crayons, etc. All will receive a pencil and a toothbrush.

## The children were thrilled

We have already begun the distribution and the children are really thrilled. Ninety-nine per cent of the children have never had a toothbrush before. They have to buy all the books and pencils they need in school. I should add that our school area is divided into two sections, east and west, and that the west also received 50 cartons of school bags.

My colleague and nephew, Jim Grenfell, is also doing what we have done, so that all the children will receive the same gift.

And now something about the schools themselves. When the revolt against the Portuguese broke out in 1961—March—the people began to flee from their villages, and came to the Congo Republic. By the end of the year,





(Photo: Phyllis Gilbert)

Book distribution among Angolan refugees in Lower Congo

more than 200,000 had arrived and were being cared for by the International Red Cross.

The frontier is quite artificial so the new arrivals found no difficulty in settling in the Congolese villages.

The immediate problem was food, then hoes and seeds for the people to plant gardens. However, far more than half of the refugees were children of school age. True, most of the children had never been to school regularly but now their parents, and the children too, wanted to attend school just like the Congolese children.

In England many people had become interested in the Angola situation and in a desire to help, had sent cash gifts to our Society. It was felt that some of this money could rightly be used to start village schools for the refugee children. By September 60 schools had been started and later this total grew to 80. By the end of the year, all B.M.S. Angola missionary staff had left Angola and become

available to help with the work among the refugees.

### Two sections

The village schools were divided into two sections—made necessary because of the rivers and the roads—with a missionary school-teacher in charge of each section. Most of the teachers employed were themselves Angolan refugees and their salary was much below that of the official subsidized Congo school-teachers, who were qualified, whereas our men were not. A crisis occurred in July 1962, when the money in the relief funds held by the B.M.S. gave out. Should we now close down this work? We needed £4,400 per year to carry on, and we knew well that our Society with its heavy commitments throughout the world, could not give us this extra money. In response to our appeal, a British businessman promptly gave us £1,000, and War on Want promised us £2,000 per year. In order that we can carry on, our Society

then agreed to underwrite the needed balance. Later our burden was lightened because the Congo Government decided to subsidize about half of our schools. However, we had to continue to help the pupils of these schools, for all pupils were expected to pay school fees which many refugee children did not have. Any Congolese child could attend our schools, but the percentage of refugee children was 86 per cent.

### School equipment lacking

I should have mentioned earlier that 24 classrooms in cement, with iron roofing, had been built by a missionary colleague in that first year. All these were taken over at the time the subsidy was granted. The rest of the schools are held in village churches, themselves often badly in need of repair, and in grass "sabas" (like a grass hut but with open sides) built for the job by the people of the village. The school equipment is crude in the extreme, or just non-existent. All do have a blackboard of sorts, even if it is only the blackened side of a tea chest. The seats are two "Y" shaped sticks stuck into the ground, the seat being a branch laid across the top of the "Y".

The desks are the same but the branch is a wider one split down the length into halves.

In spite of all the difficulties, these teachers do a wonderful job so that the majority of the pupils do pass the usual examinations. Many of the pupils have graduated to better schools such as the one here on the mission station at Kibentele.

The schools that were taken over are now run by the Church. They were divided into three sections, each one with a director and a secretary. Although we do not have any say in the running of these schools, we are very interested seeing that the per-

(continued on page 45)



# PROGRESS AND PROBLEMS IN SUNDAY SCHOOL WORK IN EAST PAKISTAN

By IVY NICKLIN

Mrs. Ivy Nicklin, a B.M.S. missionary, is also travelling Secretary for East Pakistan Christian Council, Sunday School Committee. We re-publish this article from World Christian Education

**S**UNDAY schools in the pattern we have known them in the West are on the "way out", but in East Pakistan they are very much on the "way in".

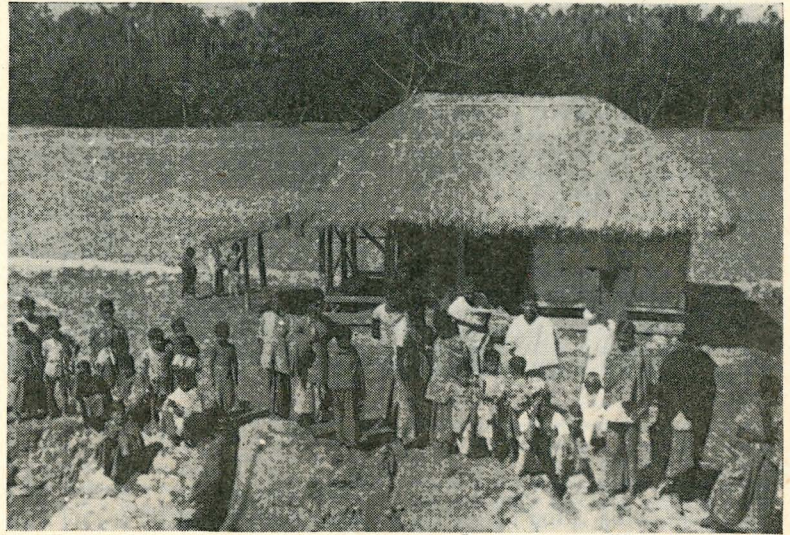
In many villages children meet together in a mud-and-bamboo school chapel. I visited one village last year in the Chittagong Hill Tracts, amongst the Chakma tribes. (Racially these people are akin to the Burmese.)

The school building was on a hill, and the boys and girls came, and their mothers too. After the telling of a story and showing of a flannelgraph, the children did some modelling with mud which we had carried up from the river below. The children enjoyed this expression work, but the mothers asked if they, too, could do some modelling, and a very happy time of fellowship was had together.

Very few of these women could read, and some were Buddhist. The Sunday school was conducted by a trained Bengali Woman Evangelist, Miss Hemholini Boidyn, a young dedicated woman.

## All-age Sunday schools

In some places in East Pakistan there is no morning service—only an afternoon one. But there are a number of "All-age Sunday schools" in towns and villages, meeting at 8 a.m. Here they all meet together for worship and then divide into their various classes. Very often there is some good discussion amongst the adults in their groups. This has been a good opportunity for developing leadership amongst married women, and many of them take classes.



(Photo: Muriel Starke)

Waiting for a steamer in Barisal, East Pakistan

In some large towns, like Barisal, the Sunday schools have between 70-80 children, and the ages range from 3 to 14. Here there are five young teachers, all teenagers from the local High Schools, two boys and three girls. A Bengali married woman has been in charge of the Sunday school. Here some experiments in drama have been worked out. Plays have been written together as a group project by the teachers—hammering out the script between them.

## Plays

In February the children gave two plays, *The Death of John the Baptist* and *Scenes from the Life of Moses*, to an audience of about one hundred people from the Christian community.

In Rajshahi, a large university town, the children in the Sunday school acted the story of *Mary Jones and her Bible* last Sep-

tember, to an audience made up of the Christian community and a group of Sunday school teachers who were there for a conference. In Rajshahi also a mela or fair was organized by Mrs. Malakar, who runs the Sunday school.

There the children had to bring some kind of food that was mentioned in the Bible, with the appropriate Bible verse. People of the church came and bought the things the children had taken, and Rs. 40 (£3) was made, and this gift was sent to the East Pakistan Sunday School Union Office.

During the last two years we have had a number of week-end and mid-week Training Camps where the teachers have come in for classes in method and lesson preparation and presentation; a Workshop period and a time of Bible Study and Wor-



ship together. In many places we were able to arrange a demonstration lesson in a Sunday school.

In a Muslim country like Pakistan, Friday is the school holiday, and there is school on Sunday mornings in Government schools. In some towns children who go to a Government high school have been going to a "Sunday school on Friday". In this there is an attempt by the Church to adapt to the local situation.

In some places a Preparation Class is held, where the presentation of the lesson is discussed, and choice of pictures and expression work is thought out. This is also an opportunity where teachers can pray together for the work in the Sunday school.

In most of the parishes in Kushtia District (C.M.S. area) schools are held on Sunday evenings for cowherd boys. These are boys who from an early age

have spent their time looking after cows, not usually cows belonging to their own families. Their ages range from 6 to 15 years, and by this means they earn their keep and, as they get older, a small remuneration—i.e. Rs. 3 or Rs. 4 per month (4s. to 6s.). The boys have had no education and are quite illiterate.

The school is run by either a lay worker, the catechist or the priest, and is held in the evening after dark, when the cows have been fed and put up for the night. Teaching is given in the form of learning by heart, songs and action. The Bengali boys love drama, and this has been found a helpful way of getting teaching across—the Christmas story by a Nativity Play in mime or tableau.

In one village an enthusiastic lay worker taught the stories of the Old Testament through drama, one year producing the story of Jacob, from the Call of

Abraham to the meeting again of Jacob and Esau. This was a long play lasting several hours, and involved much preparation. A number of the older boys in the village were called in to take part, and use was made of the village *Shankirton* or local band.

The script was almost entirely Bible quotations, and the play was presented again and again to different parts of the village. The next year the story of Joseph was produced with the same effect. It is easy to imagine the value of such teaching. Alas! There are not many leaders like this one, and in other villages the school is usually in the form of a simplified service, the boys learning Bible stories, hymns, choruses and prayers by heart.

Sunday schools are very definitely enriching the life of the Church in East Pakistan, and we are grateful for all the opportunities they provide of presenting "The Good News".

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## VILLAGE PRIMARY SCHOOLS FOR ANGOLAN REFUGEES

*(continued from page 43)*

centage of refugee children is so high. (Average more than 90 per cent.)

At the same time the schools were subsidized, one of our teaching colleagues went on furlough and both our sections came again under one direction. This teacher, Miss Vera Harrison, has done a wonderful job visiting the schools regularly and keeping the teachers up to the mark. To do this work she had a Land Rover—but even so, she often had great difficulty in reaching the schools. If you have

never seen a Congo mud road in the wet season, you cannot really imagine just how bad they can get. A few months ago, Miss Harrison left for furlough. Before leaving she got all the schools off to a good start and now we are left to keep the work running. This is not easy for we all have our own full-time job.

We have been able to keep the schools open because of the annual grant of £2,000 from War on Want. Though the Angolan problem is still a serious one, and refugees con-

tinue to arrive, the matter does not hit the headlines, and many people who did send gifts to War on Want for Angola lost interest. So early this year, they told us that they could no longer send us so much, and promised to give us £800 plus any amount above this figure that came in for Angola. In view of their problem, this is most generous. The B.M.S. has the same problem for less people are sending gifts earmarked for Angolan refugees.

The total number of refugee children we are helping in our schools is in the excess of 5,500. It is a task well worth doing and, for our part, we are glad to have a share in it. I want to thank you all sincerely. You, too, have a share in our work.



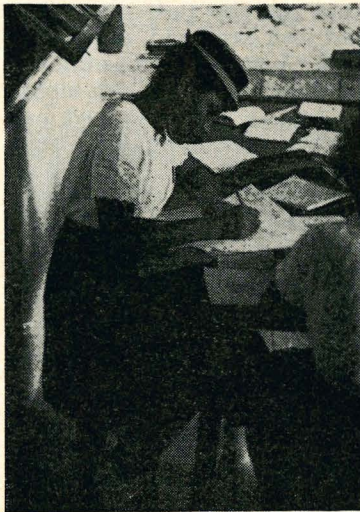
# A VISIT TO JAMAICA

(continued from page 39)

tives of the church. There was a brief informal act of worship at which words of welcome were spoken. Before reaching Oracabessa, our destination for the night, we called to see Rev. Clarence Gayle and his wife at St. Ann's Bay, visiting his church and manse. Surely there cannot be in all the world a manse so beautifully situated with its fine views of the coast. How different it must be after Birmingham where the Gayles served so well in the interest of their Jamaican people who had migrated there.

## A banana port

Oracabessa is one of the principal banana ports. On our arrival we saw the *Jamaican Planter*, owned by Fyffe's, out in the bay, lighters going out in a constant stream to her with their loads of bananas, each bundle wrapped in a plastic bag. We stayed the night with the Rev.



(Photo: A. S. Clement)

In a commercial school at Oracabessa, Jamaica

Michael J. Woosley and his wife and next morning were present at a service of welcome in the chapel and afterwards visited the commercial school



(Photo: A. S. Clement)

Brown's Town, Jamaica. Sister Claire and members of the church with the Rev. D. Monkcom and Rev. E. G. T. Madge

conducted in the church premises.

Our journey then took us to Buff Bay via Port Maria and Anotto Bay. In a little chapel made out of a wooden house we met Sister Blanche, the second deaconess in Jamaica, and several members of the church. At Port Antonio we were entertained for lunch by Mrs. Munro, J.P., a leading member of that church. Then we went on to Bell Castle for another welcome service and tea at the manse with the pastor and his wife.

In the last stage of the journey we were pressed for time. Nevertheless we were able to pay brief visits to the little churches at Gardener's View (Bull Bay) and Seven Mile (Hope Hill), now under the care of Rev. D. W. F. Jelleyman, before returning to Calabar College.

## General impressions

Our general impressions? We must be careful in forming judgments as a result of a visit so brief with a programme so crowded. We were impressed with the condition of church premises. So many chapels and manses seemed recently to have been rebuilt or redecorated or enlarged.

The circuit system which linked small and large churches together obviously had its advantages and one admired the way in which gifted young ministers were addressing themselves to problems in smaller struggling causes.

The new conference centre at Nutshell was evidence of an awareness of need to train and instruct the leaders of the churches and inspire young people for Christian service.

Altogether, the picture was a hopeful and encouraging one.



# Acknowledgements

(Up to the 12 January, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Fund:** Anon., 13s. 1d.; Anon., £2; Anon., £1; Anon., £2 10s.; Anon., £5; Anon. (Angola Refugees), £1; Anon., £2; Anon., £5; A.M., £2; Anon., £3; Anon., £6; Anon., £20; C.R.R., £2; Concerned, £2 10s.; A.V.S., 10s.

**Gift Week:** Anon., £1; Anon., 10s.  
**Medical Work:** Anon., £1; Anon., £2; Anon., 15s.; Anon., £2; Anon. (Birthday Scheme), £2 0s. 6d.  
**Special Medical Appeal:** L.M.B., £1; "Prove Me", £5; Anon., £5; A Thankful Believer, £30; Anon., £5; In the Master's Name, £1; Anon., £1 7s. 6d.; Concerned, £2 10s.; C. Rustling, 5s.; D.E., £1.

## Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<b>1965</b>				
<b>December</b>				
22	Mr. H. W. Smith, Birmingham ...	2,031	3	3
	Butterfield Legacy ...	15	0	2
23	Mr. Willis Herbert Parker, Worthing ...	2,011	15	0
<b>1966</b>				
<b>January</b>				
4	Mrs. V. E. Hyde, Maidenhead ...	2	18	0
	Mrs. A. E. Ashford ...	2,336	11	0
5	Mr. H. F. Roberts, Hitchin ...	100	0	0
7	Miss O. E. Dicks, Cheltenham (Medical Work) ...	10	0	0

## Missionary Record

### Arrivals

- 22 January. Rev. D. J. Price, from Rangpur and Dacca, East Pakistan.  
28 January. Rev. R. F. and Mrs. Bottoms and family, from Monghyr, India.

### Departures

- 3 January. Miss S. Millichap, to Brussels for language study.  
4 January. Mr. G. I. Pitkethly, to Brussels for language study.  
7 January. Mrs. G. Soddy, by air to Chittagong, East Pakistan.  
19 January. Mrs. A. S. Brown and infant daughter, by air for Chandraghona, East Pakistan.  
26 January. Dr. and Mrs. R. P. Shields, for Mpangu, Congo Republic.  
27 January. Miss D. M. Crouch, for Calcutta, and Miss C. A. Edwards, for Berhampur, India; Mr. G. D. Sorrell, for Chandraghona, East Pakistan.

### Births

- 7 December, 1965. To Mr. and Mrs. P. B. Peake (evacuated from Barisal, East Pakistan), a daughter, Deborah.

## THE BAPTIST TIMES

**B.M.S. news and pictures**

**Features on Churches**

**World Baptist News**

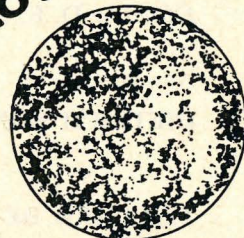
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## Background to Prayer..



(Based on the Prayer Calendar)

Our prayers this month are asked for the growing work in the Paraná State of Brazil.

As you will realize from an article in this issue, the Brazilian mission needs more theologically trained staff.

The Society has planned to increase the staff in Brazil as recruits and resources are available but it is waiting on a response from the home churches.

There has been phenomenal growth during the last few years in Brazil. This has been helped by the nation-wide evangelistic campaign, and your prayers are asked for the establishment in the faith of those who were won to Christ throughout that campaign.

Your prayers are also asked for lay readers of the Church, for wisdom in the deployment of resources, for the Paraná State Baptist Convention, that God may call from the Brazilian Church men for the ministry in their own land—and for a continuance of the movement towards Him that has been experienced in recent years in Paraná.

**Pray that financial needs may be met**

The Society's financial year ends on 31 March. Please pray that through the sacrificial giving of the home churches the Society may be able to meet all its financial needs and that the year may close without a deficit.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.  
Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.  
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).  
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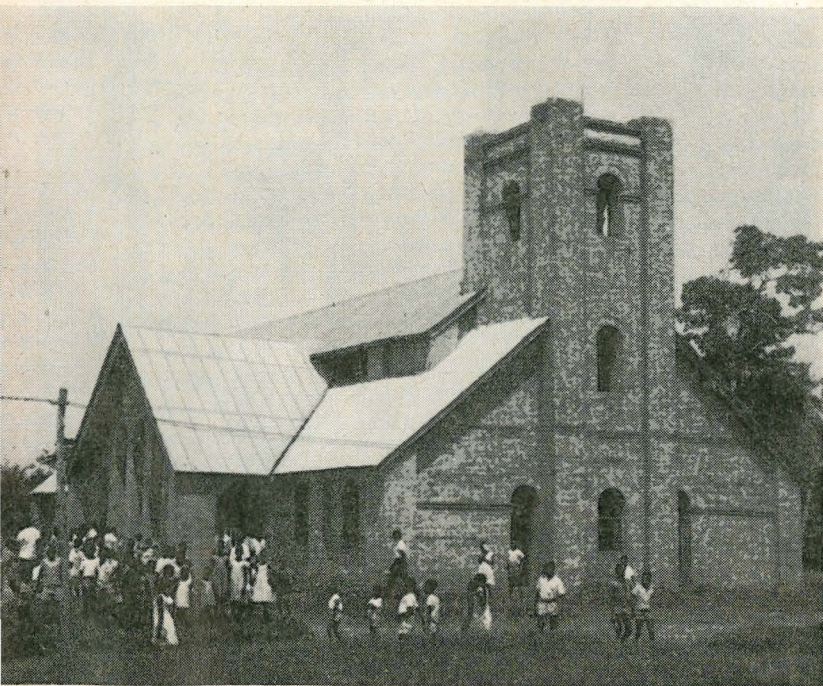
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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

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*April 1966*

**6d**



# ONLY THIRTY DAYS TO GO!

By JAMES BURTON

**B**Y the time this issue of the *Missionary Herald* reaches its readers the Society will be engaged in the last thirty days of the £100,000 Medical Missions Appeal for the official closing date for the Appeal is 30 April.

Already there is so much to praise God for and many urgent improvements have been initiated and completed overseas. But these are only just a part of what can and will be accomplished through the successful completion of the Appeal.

So much of our great task of presenting Jesus Christ in all His redeeming relevance for a desperately needy world relies on our reaching and surpassing the great target of £100,000 for the special Medical Appeal.

## The minimum required

As the full need of all the Society's hospitals overseas is known, new buildings and equipment become more and more urgent and there comes the realization that £100,000 is only the minimum that will be required if all our Society's hospitals are to reach the proper standard for their great task.

It is then to every reader of the *Missionary Herald* that this challenge is addressed. So many of you, individually, and in your churches, have already made your response and our Society is deeply grateful. May God give to you all the joy and knowledge that your efforts are enabling our Society to take a great step forward in its medical witness to the world.

But what of the next thirty days? Can we rise to this great challenge and triumphantly surpass our target?

We in this country have so much for which to be thankful.

We enjoy from the cradle to the grave a Health Service noted to be the finest in the world. In time of medical need help is forthcoming for us all. Hunger and malnutrition, suffering and unmitigated disease, fortunately, are far removed from our lives.

But what a different story overseas: one-third of the world's people never know modern medical care and two-thirds of the world's population never have enough to eat and thereby are subject to sickness and disease on a scale we can never dream of and into a world of such apparent need our Society is called to demonstrate the compassion of Christ.

Will every reader of the *Missionary Herald* face up to their share in this great task through the Medical Appeal?

## A thanksgiving gift

Recently, we who work at headquarters were stirred to receive a letter from a Baptist of 83 years of age. In gratitude to

God for 83 years of health and freedom from hunger and disease he made a gift of £83 to the Special Medical Appeal—£1 for every year of a long healthy happy life. It would have far reaching effects on the extension of the Kingdom of God if other of our readers would make a like sacrificial response. Even a one-pound gift from every reader of the *Missionary Herald* would, in the next thirty days, send the total of the Medical Appeal rocketing up to and beyond its target.

As the Medical Appeal mounts up to its target, and as the dream of our missionaries of a well equipped medical service operating in Christ's Name becomes a

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(Continued on page 61)

## CAPTION FOR COVER PICTURE

The congregation outside Yalembe Church on a Sunday morning before the rebellion. Please pray for Christians still scattered in the Yalembe and Upper River Region areas in Congo.



A corner of the overcrowded men's ward at Chandraghona Hospital, East Pakistan. This is one of the hospitals that will benefit by the B.M.S. Medical Missions Appeal.



# A MISSIONARY TO HIS OWN PEOPLE

By J. KEITH SKIRROW

NOVEMBER 7th, 1965, should go down in the annals of Church History. Has it happened before, for instance, that a sermon has been heard in the preacher's own voice, while he himself was unavoidably absent? Perhaps. But at an ordination service? And when the preacher was unable to be there because of police interdict? Bishops in the Early Church, in days of danger, may have smuggled letters to some ordinand in their churches, but they had no tape-recording machines.

Yet the Ordination Service at Chandraghona had more significance than this for the churches of the Chittagong Hill Tracts. Rev. Swe Hla Phru, the ordinand, was the first hill man to be appointed to the service of the churches with "missionary status".

His ordination took place in the time of emergency created by the war between India and Pakistan. The missionaries from abroad had all received instructions not to move from their stations without permission from the police; the reason was given that it was for the safety of the missionaries. Postal and other communications with the outside world had for a time been affected. People were wondering, and still are wondering, what the future holds for mission work as we have known it.

That in the Hill Tracts we have one in our midst so splendidly equipped as Swe Hla Phru is a source of great encouragement. Here is one who belongs to the people of the Hill Tracts and can communicate with them in their own languages,



The oldest members of the Leper Home and Hospital at Chandraghona, East Pakistan.

and shares many of their ways of thought and feeling.

I have often told his story on deputation, but now it is worth while retelling it in print. When he was born, out of wedlock, his mother was a patient of the Chandraghona Leper Home and Hospital (not that it had that title in those days) but because of her misdoing she and the man concerned were not allowed to stay, and Swe Hla Phru was born in her village. His mother was trying to get the father to accept his responsibilities for her and the child, but without success. Just recently we have heard of some of the hardships she endured as she had to walk the 23 miles back to Chandraghona begging as she went.

It was with difficulty that she was accepted back in the Leper Home and found a place for Swe Hla Phru in the hospital,

where as a child he won the hearts of the hospital nursing staff. When old enough he was sent to the mission school at Rangamati where he learnt to read in the Bengali language. He had a chance to see more of the world than most in his circumstances. It was the time of the Japanese advance in the Arakan, and the school was evacuated to North Bengal. By a coincidence Swe Hla Phru lived for a time with Miss Florence Pitman in the same house that he was to have as his own twenty years later.

## Back to Rangamati

After the Japanese threat was removed the school came back to Rangamati. Swe Hla Phru's mother began to long after him and he was brought back to Chandraghona. She begged and begged that she should have him by her there. This was refused,



and she took him back with her to her own village about 20 miles south of Chandraghona. This was a new world for him. He had been using Bengali, and now he had to learn his mother-tongue all over again, and no doubt got teased by his cousins and playmates in the village. He had to learn village ways, and to work about the house and to fetch water.

### Signs of leprosy

Then his mother began to show recurring signs of the leprosy. The villagers were alarmed and began to press her to stay outside the village. She went back to Chandraghona and was admitted to the Leper Hospital. She left Swe Hla Phru in the charge of her brother. He is an influential monk in a Buddhist *kyhong* (temple). While there he was given instruction in the Buddhist religion. He was within an ace, he says, of being taken as a novice for the priesthood. He learnt to read the Burmese script while there. His own language, Marma, is just a dialect of Burmese.

We are very sure that this stay in the temple at Kodala was in the providence of God. It is going to stand him in such good stead as he approaches the people who have been brought up with the Buddhist Temple as a chief influence in their lives, and who use its religious language.

But it was also, we believe, in the providence of God that he did not stay there. At Chandraghona Dr. J. W. Bottoms, who was then Medical Superintendent, asked his mother how Swe Hla Phru was getting on. When he heard, he asked her if she would not like him to have a more formal education in Christian surroundings. In the end she consented and brought him away from the temple.

He went back to Rangamati, and back to learning Bengali.



Pastors and workers with three leprosy patients who were baptized at Chandraghona. The second from the right at the back is the Rev. J. K. Skirrow, author of this article.

But most important was that he was again hearing of Jesus Christ, and now his heart was being drawn to Him.

### To Barisal

That is not to say he was not a naughty boy! The Rangamati school was primarily a Girls' School and he was getting too big for it. So he had yet another change—to the High School at Barisal. There were hardly any of his own people there and he was very lonely. Then the biggest blow of his life came, when he received news of the death of his mother, who was the one person in the world who mattered to him. At this crisis Rev. Leslie Wenger offered to be in the place of father to him, to protect him, and to arrange the provision of the wherewithal for his education. It was Mr. Wenger's voice we heard by tape-recorder at the Ordination Service. We were very sorry, and he the more so, that he could not be there in person.

In spite of the handicap that Swe Hla Phru was having lessons in a language not his own, he

did quite well at his studies. It was at this time, too, that he made the decision to be a Christian, and along with other boys was baptized in the "tank" (pool) at Barisal Mission Compound.

His first impulse was to wit-ness and he used his school holiday time to go among the people. He would accompany his foster-father on his tours in the water-logged area of Barisal-Faridpur which is the stronghold of the Bengali Christian Community in East Pakistan; he visited an isolated group of Marma, akin to his own, in the south of the district.

Perhaps best of all he loved to return to the Hill Tracts. On one occasion he took me to see his uncle at the Kodala Temple, and we were able to preach together there.

By the time he had taken matriculation, he had quite made up his mind what his life work was to be. He was clear that God was calling him to tell others, and especially his own people, what God has done for him.

(Continued on page 61)



## THIS CHURCH IS GROWING

The Church in Cascavel is growing.

When B.M.S. missionaries, the Rev. R. M. and Mrs. Deller arrived there were four members in the town church and no work in the immediate area. Today there are thirty members in the town and three thriving congregations, giving a total of over 120 members.

When Mr. and Mrs. Deller came home on furlough in February a young Brazilian leader was asked to take charge of the church. His name is Deomedes Jose de Moraes.

## EARLY MORNING VISITS

The oldest pastor in the South Mizo District of India is Pastor Zathanga. He is over 80 years of age, but although officially retired he still continues his pastoral work.

He was recently visiting in a house where the father had been ill. He made the visits every morning before breakfast, at 6.30 a.m., and had prayer with the family.

## NOW TUBERCULOSIS

Not so many cases of malnutrition have been reported among Angolan refugees. The Institut Medical Evangelique at Kimpese maintain that one of the factors in this improvement is the regular weekly distribution of rations.

However, during 1965 a new factor arose to cause concern. This was the widespread incidence of tuberculosis. Three hundred new cases were reported during the year—two hundred of them being among Angolan refugees.

## PATIENTS FROM ANGOLA

In charge of the medical work of the leprosarium attached to the Kimpese hospital is Miss Edna Staple, a B.M.S. missionary.

Of the 65 patients who started their treatment during 1965, 36 were Angolan refugees. Of the 87 patients resident at the leprosarium, 30 are refugees.

## ANNUAL ASSEMBLY, 1966

### Missionary Occasions

#### Monday, 25 April

- 11.00 a.m. **INTRODUCTORY PRAYER MEETING**, Westminster Chapel.  
Rev. M. McLachlan, M.A., of Edinburgh, B.M.S. Scottish Representative, will preside and deliver the address.

#### Tuesday, 26 April

- 1.30 p.m. **WOMEN'S ANNUAL MEETING**, Westminster Chapel.  
*Chairman:* Miss M. G. Sleeman, Chairman of the Women's Sub-Committee.  
*Speaker:* Miss Iris D. Johnson, of Balangir, India.  
At 12.15 p.m. in the Junior Hall, Westminster Chapel, luncheon. (Tickets 5s., from Women's Department, 93 Gloucester Place, London, W.1.)
- 2.45 p.m. **ANNUAL MEMBERS' MEETING**, Westminster Chapel.
- 4.45 p.m. **MEDICAL TEA AND MEETING**, Westminster Chapel.  
*Chairman:* Professor J. N. Cumings, M.D., F.R.C.P., of London.  
*Speakers:* Dr. Elizabeth J. Marsh, M.B., Ch.B., D.G.O., of Berhampur, India.  
Miss M. R. Philip, S.R.N., S.C.M., of Udayagiri, India. (Tickets 2s. 6d. each, from Medical Department, 93 Gloucester Place, London, W.1.)

#### Wednesday, 27 April

- 11.00 a.m. **ANNUAL MISSIONARY MEETING**, Westminster Chapel.  
*Preacher:* Rev. Dr. D. T. Niles, of Ceylon, General Secretary of the East Asia Christian Conference.
- 1.00 p.m. **BAPTIST MEN'S MOVEMENT LUNCHEON**, Y.M.C.A., Great Russell Street, London, W.1.  
*Chairman:* Walter Bennewith, Esq., President of B.M.M.  
*Speaker:* Sir Donald Finnemore, President of Baptist Union. (Tickets 7s. 6d., from the Secretary, Baptist Men's Movement, 93 Gloucester Place, London, W.1.)
- 6.30 p.m. **ANNUAL PUBLIC MEETING**, Westminster Chapel.  
*Chairman:* Rev. S. J. Gray, H.C.F., Chairman of the Baptist Missionary Society.  
*Speakers:* Mr. S. G. Anslow, of Upoto, Congo Republic.  
Dr. M. W. Flowers, M.B., Ch.B., of Chandraghona, East Pakistan.  
Valediction of missionaries for overseas.

#### Friday, 29 April

- 7.30 p.m. **UNITED YOUTH RALLY**, Westminster Central Hall, London.  
*Theme:* "Who is my neighbour?"  
Admission by ticket only, price 2s. Obtainable from the Young People's Department, Baptist Union of Great Britain and Ireland, 4 Southampton Row, London, W.C.1.

## A CRITICAL YEAR IN ANGOLA

This year is likely to be a critical one for Protestant work in Angola.

The movement of Protestant missionaries is still very restricted. Permission must be obtained to hold church meetings. The number

of entry visas for missionaries both old and new has been greatly reduced.

There are now well under 100 missionaries there, whereas prior to 1961 there were 256.



# THE PRIVILEGE OF SERVING AT VELLORE

By GWENDA LEWIS

**E**IGHTEEN years have passed since I first went out to South India to work as anaesthetist at the Christian Medical College at Vellore. They have been years full of interest and new developments in the life of the nation as well as in the life of the medical college and hospital. They have been years of hard work and heavy responsibility but also of tremendous enrichment and happiness.

I arrived within a few months of Independence. Lord Attlee, a few years later, remarked that he felt the difference on his first visit to independent India; he

was no longer one of the ruling nations but a friend. I was fortunate to be there only during this period and the friendship and hospitality of the people of India have endeared them to me for ever.

My arrival was also very soon after the inauguration of the Church of South India and, as there was no Baptist Church in the area of Vellore, I was permitted to join the C.S.I. During all these years it has been a great joy to worship with people from so many different traditions; very often we did not know from which supporting church our fellow workers had come.

## Awful silence

One of the things I found most difficult to accept in church services when I was home on furlough, was the awful silence of nearly all non-conformist congregations (at least, when they are not singing!); why can we not join the minister in saying "Amen" at the end of his prayers? Do we not approve of them?

Since 1947 there have been many changes at Vellore and the hospital has doubled in size. I was privileged to share in the development of several new surgical departments including thoracic, neuro and leprosy surgery. The department of Physiotherapy had developed sufficiently for my own treatment, after an attack of poliomyelitis, to be started at Vellore with all the facilities I needed. Now there is a larger department of Physical Medicine and Rehabilitation under Dr. Mary Verghese who will soon have all that she needs to give other paralysed people the opportunities for return to maximum independence that we have had; all that she needs except the finance for the daily expenses of this costly, long-term treatment.

One of the biggest inspirations

at Vellore arises out of its international nature. There, working together because of their common loyalty to Christ, are people from all over India and many other countries of the world. The physician in charge of staff-student health was from Holland, one of our operating theatre supervisors was from Germany and in the Anaesthetic Department I have had colleagues from Britain and the United States. Dr. Georges Varkey, who is now in charge of the Department, went to Canada to finish his training, and one of his teachers there came to help us in a time of great need.

Short term help of that kind is often of tremendous relief to those who are too heavily burdened and it is good to know that financial help is available more often than it used to be.

## New doctors

During all this growth of the college and hospital, we have not only had a steadily increasing number of patients to care for, but we have also had a constant stream of young doctors passing through the department for training. The needs of the other Christian hospitals in India is never met by the supply from the medical colleges, but it is good to know that more than fifty per cent of our graduates are working in Christian hospitals.

## Only the best

At New Year 1964 I was able to visit Serampore for the first time. It was a great thrill to sleep in Carey's house and to see the fine college building with its tall, imposing pillars. I was told that he had been criticized for unnecessary extravagance at the time, but he insisted that his students, whom he was teaching in the name of Christ, must have



the best he could give them. Dr. Scudder did the same at Vellore and those who are carrying on are equally desirous that their work of service and teaching shall be worthy of Christ and a clear demonstration of His love and compassion.

There are, alas, times when we fail Him badly but no one can be at Vellore long without realizing that it is a Christian institution. The daily work is based on prayer at many different levels and I, for one, can testify to the tremendous comfort of knowing that those who are looking after you are praying for wisdom.

Two months before I left Vellore for the last time as a member of the staff, we had the great joy of welcoming into the fellowship of the Church a young man who had been working in the New Life Centre (the Leprosy Rehabilitation Centre) for some years. He was a Hindu who had been given treatment in the surgical department and he had stayed on as supervisor in the toy-making department at the Centre.

He asked for baptism by im-

mersion and, as there is no proper baptistry in the church, the service was held in the garden of the School of Nursing at the Hospital. The lily pond in their central quadrangle is long and narrow, and when Dr. Paul Brand was giving a short address he pointed out that it looked very like a grave. Mr. Paul Ramaswamy certainly did die to his old self and has been raised with Christ to a life of radiant joy.

At the New Life Centre he has a wonderful opportunity to witness to his knowledge of God's love as he has come to know it through Christ, but it is really no more or less than the opportunity and responsibility that confront each one of us as we meet people day by day.

As we pray for the work of the college and hospital at Vellore, and for all the other Christian hospitals in India, let us ask God to help us to be willing, always, to give of our best: our time, our money, our loyalty and our obedience to whatever He desires of us. Only then can we know the fullness of joy that He has promised to us.

## **BROTHER AND SISTER HELP B.M.S. MEDICAL WORK**

A brother and a sister are both helping B.M.S. medical work in special ways.

Miss Christine A. Edwards, a radiologist of Upminster Baptist Church, Essex, has sailed to India for a period of short-term service at the Christian Hospital for Women and Children at Berhampur.



Miss Christine Edwards

She will help to install the X-ray apparatus and start the new X-ray department.

Part of her task will be to train an Indian radiologist.

Her brother, Mr. J. A. Edwards, a chartered surveyor—a deacon of Becontree Avenue Baptist Church, Dagenham, has offered to proceed to Bolobo, Congo Republic, to survey and to draw up plans for a new B.M.S. hospital there.

Their father is Mr. A. O. Edwards of Upminster, a member of the B.M.S. General Committee.

## **NORWEGIAN RED CROSS AWARDS MEDAL TO BAPTIST MISSIONARY**

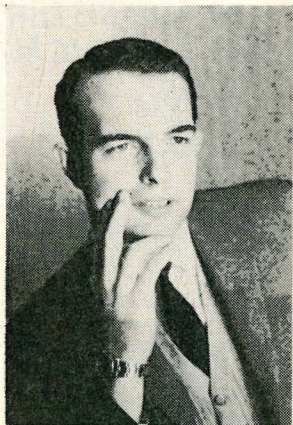
The Norwegian Red Cross recently awarded its Medal of Honour to Dr. John W. Saether, missionary doctor of the Norwegian Baptist Missionary Society, for his work in Congo during the rebellion and disorders there.



(Photo : N. B. McVicar)

A view of the town of Vellore from Fort Hill.





## AT CHANDRAGHONA, EAST PAKISTAN

MR. GEORGE DAVID SORRILL, B.Sc., M.R.S.H., of Birmingham, was baptized at Northfield Baptist Church in 1955. He later became a deacon of the same church and helped with the work of the boys' club.

He is a builder and for a time was Works Inspector in the Birmingham Housing Management Department. He received a period of missionary training at St. Andrew's.

He is designated for service in Congo, but at the request of the B.M.S., he is at present helping with the modernization of the Mission Hospital, Chandraghona, East Pakistan.

**THESE ARE  
OUR L  
COMM  
NEW B.M.S.**

## AT KIMPESE, CONGO

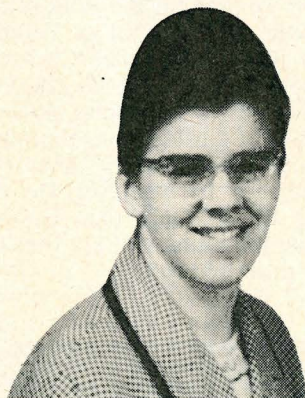
MISS IRENE ELIZABETH DUNN, M.P.S., of Langley Park, Durham, is a pharmacist. She was trained at the Heriot-Watt College, Edinburgh, and worked at Newcastle General Hospital and Dryburn Hospital, Durham.

She was baptized at Langley Park Baptist Church in 1957 and became a member of that church. Her Christian service included Sunday school teaching.

She received missionary training at Carey Hall and spent a period of language study in Belgium. She is now serving at the Institute Medical Evangelique, Kimpese, Congo.



## IN ORISSA



MISS CAROLE WHITMEE is a member of Southborough Park Baptist Church, Bromley, where she was baptized in 1955.

Her Christian service has included being an officer of the G.L.B. and Sunday school teaching and she has taken part in various missions.

She received missionary training at London Bible College.

At present she is engaged in language study and is designated for evangelistic work in Orissa.

Pray that God will move more young men and young women to respond to His call to serve overseas through the B.M.S.

## AT CUTTACK



MISS MARILYN MCKECHNIE MILLS, R.G.N., S.C.M., N.N.E.B. (SCOT.), was baptized at and is a member of Portobello Baptist Church, Edinburgh.

She received her nursing training at Edinburgh Royal Infirmary and her midwifery training at the Mothers' Hospital, Clapton, London. She had one year's missionary training at Carey Hall.

She was President of the East of Scotland Area Committee of the Nurses' Christian Fellowship, has helped at Seaside Missions and Scripture Union camps and was a Christian Endeavourer.

For the moment she is stationed at Cuttack, Orissa, for language study.



# E OBEYING ORD'S MAND MISSIONARIES

## IN NORTH INDIA

MISS SHIRLEY ELIZABETH WALTERS, S.R.N., S.C.M., Q.N., was baptized at St. Andrew's Street Baptist Church, Cambridge, in 1950, and is now a member of Cherrington Baptist Church.

She received her nursing training at Luton and Dunstable Hospital and her midwifery training at Ipswich and East Suffolk Hospital.

Her Christian service has included house-to-house visitation, leadership of a youth group and work with Girl Campaigmers.

### At Bhiwani

She had a period of missionary training at Carey Hall, and is at present at Bhiwani, North India, for language study.



## AT UPOTO

MR. JOHN HENRY HILLS, M.A., and MRS. JENNIFER MARIAN HILLS, B.A., are now serving at Upoto in the Congo Republic. With them in the photo is their son, Alexander John.

Mr. Hills obtained his degree at Trinity College, Cambridge, where he read Natural Science and Chemical Engineering. He has worked in the Research Department of I.C.I., and obtained a Teaching Diploma at Durham University.

His wife obtained her honours degree in English at London University and her post-graduate certificate of education there.

Mr. Hills was baptized at Broughton Union Church, Salford, and Mrs. Hills at Gorleston. Both are members of Lightfoot Grove Baptist Church, Stockton-on-Tees, and received their missionary training at St. Andrew's College.



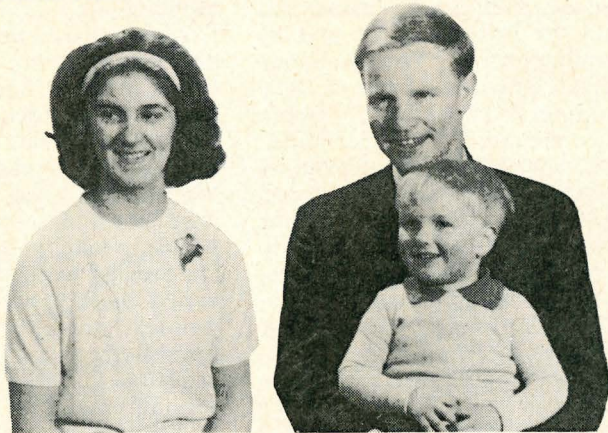
## IN BRAZIL

REV. FRANK STANLEY VAUGHAN and MRS. DOROTHY VAUGHAN (*nee* WATKINS), together with their son, Christopher, sailed for Brazil earlier this year. They are now engaged in language study.

### Pastor at Bury

Mr. Vaughan received his theological training at Manchester Baptist College and for the past three years has been pastor of Tenterden Street Baptist Church, Bury, Lancs.

His wife is from Dukinfield, Cheshire, where she was baptized in 1955.



These new missionaries are depending on you for prayer support. They have gone out to their fields of service certain of God's call and certain also that they will be supported by the home churches.

They face the difficult task of adapting themselves to new environments, cultures and customs and of learning new languages.

Will you pledge yourselves to pray for them regularly?



# CHRISTIAN HOME FESTIVAL IN DACCA

By E. LESLIE WENGER

THE Christian Home Festival was observed for the first time in Dacca during the week 21-28 November last year. The purpose of the Festival is to inspire Christians to a greater realization of the importance of the home in the nurture of the Christian life, and through the joy of a festival to bring a fresh understanding of the responsibility of members of the family to one another and to their neighbours. This purpose can be defined in three ways.

First, there is the responsibility of the Christian home to itself. The mark of a Christian home is cleanliness and beauty. People were invited to give special attention to this and it was hoped that one or other leader in the church would visit every home during the week.

## Spiritual cleanliness

But spiritual cleanliness is also needed. This can be maintained only by private prayer and by family prayer. To encourage private prayer a scheme of Bible readings related to the family was prepared and distributed, and later a further scheme of readings to continue to the end of the year. For the following year persons were encouraged to subscribe to *Nabajug*, a magazine for the family, which includes short notes for daily Bible readings.

Since family prayers is often a misnomer for prayers by the father of the family while mother dozes and the children feel bored, some ideal family prayers were organized in selected homes. In each of five areas in the city all the families were invited to the selected home, and the conduct of the prayers was given not to one person but to a family, so that every member of the family

should take some part, even if, in the case of small children it was only reciting a text.

## Very encouraging

When we had done this in Barisal there was great enthusiasm. In Dacca families are more scattered and it was more difficult for people to meet like this: but for this very reason such meetings are all the more needed, and in spite of difficulties the meetings proved very encouraging.

Secondly, there is the responsibility of a Christian home to other Christians, to share in fellowship with them. We asked all Christians to invite some other family to a simple meal, especially considering those who are not well off. I do not think this was as widely carried out as I had hoped, but some homes found great joy in this expression of fellowship.

We also asked people to bring on Saturday to the church things made at home or grown in their own garden, and there in a sort of exhibition we could see the kind of thing each other does. We stressed that these things were not for sale: we wanted people to take them home again. On Sunday we had a small but varied display of pictures and wall-texts, table-cloths and children's clothes, jams and pickles, artificial flowers, home-grown vegetables, and a lovely little model of a church with a light, lit by a battery, in the tower.

Thirdly, the Christian home does not exist only for its own sake, but it is to be a light in the world. It gives its light where it is. The final service of the week was held in the church and tried to gather up the teaching of the week and give the inspiration to

Christians to be as lights in the world.

At one point during the service its conduct was handed over to a family. The father read from Joshua 24, the words of Joshua to the people of Israel, and was answered by someone in the congregation standing in the aisle and reading the people's answers. The father standing with his children in front of all read, "As for me and my house we will serve the Lord", then each of the three younger children recited a line of the Christian Home Motto:

"Christ is the Head of our house,

The Unseen Guest at every meal,

The Silent Listener to every conversation."

The eldest daughter read Psalm 128, the mother prayed, and the servant announced the next hymn.

In the sermon a broom, a loaf of bread and a lamp were brought to the preacher, who pointed out that these ordinary things remind us of our need for inner cleansing, for spiritual food and for the light of Christ.

The home-made goods had been laid on and around the communion table. During the service they served as symbols of all that we do in our homes, and in prayer we asked for God's blessing. This is why we wanted people to take their exhibits home with them. We hope that sometimes as people see or use these things they will remember that these things had been taken to the church, and they would feel afresh God's blessing on all they do in their home.

Then the electric lights in the church were extinguished. In the darkness the Church Secretary came up the aisle to the minister



and lit his candle. Two by two the congregation came forward with candles to light them from the minister's candle. Gradually the darkness turned to light, and when there was enough light in the building we began to sing a hymn.

But the light from Christ is not to be kept inside the church for singing hymns. So we all went in procession outside, round the church, and laid the candles in the shape of a cross outside. Some were blown out by the wind but were quickly relit. So the cross of candles continued to shine in the darkness outside. May this symbol be like a vision to remain as a challenge to all who shared in the festival, to shine as lights in the world every day wherever they are.

Such was the festival, giving great joy. Our prayer is that the teaching and the inspiration may be remembered to be put into practice through the year, so that Christ may indeed be the Head of each house.

## SIXTY INQUIRERS

There have been sixty inquirers recently at Bolobo, Congo. Each one of them needs individual help and attention.

Some men and women have come forward to help those who cannot read or write. The young people in the church today can do both, but they need to be taught how to use their new talents in Christ's service.

## CONGOLESE MARTYRS

Among those who died at the hands of rebels in Congo were two Baptist pastors and the wife of one of them.

They were preparing for a Communion Service when rebels appeared and forbade them to hold such a service.

To this they replied that they would do God's will and not man's will. The rebels killed them.

# MAINLY FOR WOMEN

**Dear Friends,**

I am glad to have this opportunity of writing these few words to you because there are some things that I want to share with you. Paul, in his letter to the Corinthians, says, "I run with a clear goal before me".

We also, like Paul, have a clear goal before us. In all our missionary work we are seeking to glorify God and to bring men and women into the knowledge of His redeeming love.

In India alone, today there are *at least* 400 million people who do not know Christ. Many of these people are very poor and live in slum dwellings surrounded by pagan practices and superstition. How great is their need and how *much* we have to offer them.

Does this work have your love, interest, prayers and concern and, if so, are you interesting others in it also?

Through our women's department, with the help of other

B.M.S. home departments, we have produced a new folder to help you to do this. It is about the work in North India and gives an introduction to this work together with pictures, maps, details of missionaries working in the area and up-to-date information about the present situation. This folder is now available for loan to meetings.

Why not borrow it for your meeting, or invite some friends into your house and study it together, so that you might know something more about this work and be able to tell others about it also?

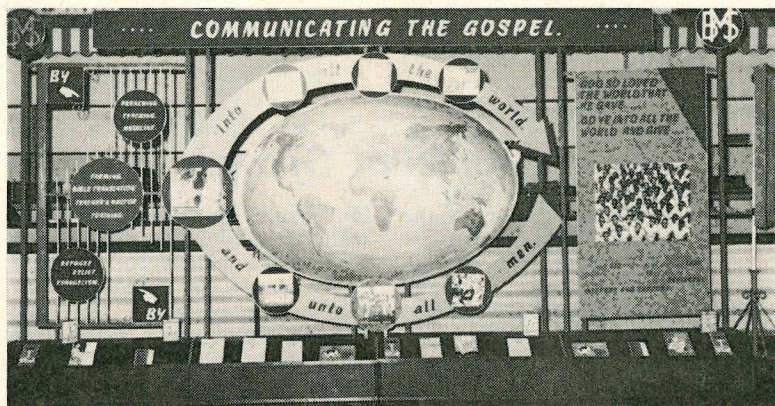
It is only when we are fully informed about missionary matters that we can really run the race and see the goal ahead, and so give full support to those at work on the field.

With every blessing,

Yours sincerely,

ELIZABETH M. PAYNE  
*B.M.S. Women's Secretary*

## B.M.S. EXHIBITION



Part of a B.M.S. exhibition entitled *Communicating the Gospel*. Detailed information about B.M.S. exhibitions and other Audio Visual Aids material available can be obtained from the Audio Visual Aids Catalogue (price 1s., postage 3d.), obtainable from Group Captain A. D. Miller, A.V.A. Department, B.M.S., 93 Gloucester Place, London, W.1.



## **Come Together and Pray**

In the Ngombe Lutete area of Lower Congo there are two churches which are very different.

One is at Kimbenza, the other is at Yidi.

At Kimbenza there is a simple well-kept church with very little furniture—a small bench, a chair and a tree trunk. Worship there is lively, real and sincere. There were only five church members in this village. It is a poor church but, as a missionary who visited it said, "There was a richness in the

worship."

At Yidi the church building is in a bad state of repair. There are only two church members and, being discouraged, they had stopped having morning prayers.

Mama Tufwila, the leader of the Ngombe Lutete women's meeting, said to them: "You must begin again and ring the bell every morning. Come together and pray and perhaps someone else will come."

These church members need our prayers.

## **Anglican Approval Given for Union in North India and in Ceylon**

At a General Council held in Calcutta, 2-4 January, the Church of India, Pakistan, Burma and Ceylon gave general approval to schemes for church union in North India and Pakistan, and in Ceylon. The Ceylon scheme was approved unanimously by all three houses, and the North India and Pakistan scheme by a large majority of the House of Clergy and by unanimous vote of the House of Bishops and of the House of Laity.

The schemes will now be referred to the central consultative body of the Lambeth Conference for approval and advice, and to all the diocesan councils in the province for approval and will then be

given a second reading at the next session of the General Council due in 1969.

The Ceylon scheme includes Methodist, Baptist and Presbyterian churches and the Jaffna diocese of the Church of South India in addition to the Anglicans.

In North India and Pakistan the other negotiating churches are the United Church of Northern India which has already approved the scheme, the Church of the Brethren, the Disciples of Christ, the Baptists, and two Methodist groups. The Methodists related to the British and Australian conferences have already given their approval.

## **Phenomenal Growth**

The phenomenal growth of the Church in Paraná State of Brazil is illustrated by the rate of growth in the number of churches in the Association of the Valley of the River Ivai.

This Association was formed seven years ago and then consisted of about half-a-dozen churches in a very small area.

By the time of its annual meetings in November last year the group had grown to 25 churches, about 100 additional congrega-

tions and over 2,000 members scattered over an area about half the size of England.

The result has been to form another Association. The new Association of which Cascavel is part is to be called the Association of the Valley of the Piquiri.

The fantastic growth of the Church in this area only emphasises the need for more workers. At the moment in the new group there is only one Brazilian pastor, with hopes of another one soon.

## **NEW ASSOCIATION IN THE KOND HILLS**

Association meetings in the Kond Hills of Orissa, India, involve long and wearying journeys.

Missionaries who attended such meetings recently travelled fifty-two miles by jeep and another eight miles up rugged paths.

On the way they passed paddy fields where the huge footprints of wild elephants could be seen.

In all thirty-three churches were represented and there were visitors also from other villages where people were being prepared for baptism.

Some six hundred people were at the meetings although only fifty were actual delegates.

Two years ago this Association was not even formed.

The seven pastors who serve this area have a very busy time especially as some of the congregations to whom they minister are many miles apart.

## **VETERAN MISSIONARY GOES TO CEYLON**

Fifty years after he was first valedicted for the field, Dr. G. H. C. Angus was farewelled again earlier this year by the B.M.S. General Committee.

He has gone to Ceylon for a period of about a year at the invitation of the churches of that land and to fill a gap in missionary staffing.

Dr. Angus has a distinguished record of service. He first became a missionary of the Society in 1916, and served from then until 1950 at Serampore College, of which he was principal for twenty years. From 1951-52 he was Associate Foreign Secretary at B.M.S. headquarters; from 1952 until his "retirement" he was a tutor at Rawdon College.

## **ANGOLAN REFUGEE PATIENTS**

The dispensary at Kibentele, which was intended for just over forty in-patients, has recently had up to 277 in-patients at a time.

All of these have been Angolan refugees.



# FAREWELL TO REV. C. J. PARSONS

AT the end of last month the Rev. C. J. Parsons, since 1959 B.M.S. Associate Foreign Secretary with special responsibility for Africa, left the service of the Society for a period of leave of absence.

He will be much missed by missionaries, members of Committee and headquarters staff.

## Deep appreciation

The General Committee placed on record its deep appreciation of his services in the following terms:

"It recalls with gratitude his work in Angola from 1939 to 1959, and since then his constant advocacy on behalf of the people and churches of that country, both those in exile and those remaining under Portuguese rule.

"It notes his compassion and care for the people of the Republic of Congo in the political and social difficulties since independence and his sympathy with all Africans in their national aspirations."

## Care for missionaries

"It records its gratitude for his care for the missionaries of the Society especially for those involved in the consequences of political unrest in Angola and the Congo.

"It expresses its best wishes to him as he leaves for a while to teach religion in a secondary school in Cornwall and the hope that soon he may return to the service of the Society."



Rev. Clifford J. Parsons, M.A., B.D.

# A MISSIONARY TO HIS OWN PEOPLE

(Continued from page 52)

With this in view he went to Serampore College, where he studied first in Arts and then in Theology. New worlds were opened up to him. For a time his thinking was no more in his own language but in English. But he continued to witness to the locality, notably in the new "steel town" of Durgapur.

## Longing to be among his own folk

After student days were over he returned to East Pakistan, and was appointed to Dinajpur District as a probationer missionary by the Baptist Union of Pakistan. I have the impression that his probation days were not very happy. For one thing there was an examination paper still pending which still had to be passed. With notable exceptions he did not find the church life of that area congenial to his zeal for witnessing and his spirituality. And all the while he was longing to be among his own folk, where we believe God has called him to work.

I shall always remember his excitement when he came to us at Rangamati in August, and the solemn service of Ordination where he made his witness before the Chandraghona Church, and before some Buddhist relations, including his monk-uncle.

## Glowing report

He has just returned from a tour of his "home district" and has a glowing report to give of his opportunities of witness among new and old acquaintances. Give thanks to God who has prepared His servant in so wonderful a way for this task and pray for Swē Hla Phru as he undertakes new responsibilities.

# Only Thirty Days To Go!

(Continued from page 50)

reality, there comes the double challenge to us all, especially to our younger readers.

Our modernized, equipped hospitals will require an enhanced medical staff to run them.

Doctors, nurses, and paramedical workers in all branches of the medical profession are urgently needed to give our hospitals a satisfactory number of staff. The Medical Appeal will be abundantly successful if there are young medical missionaries to go forth in Christ's Name to take the benefits of modern

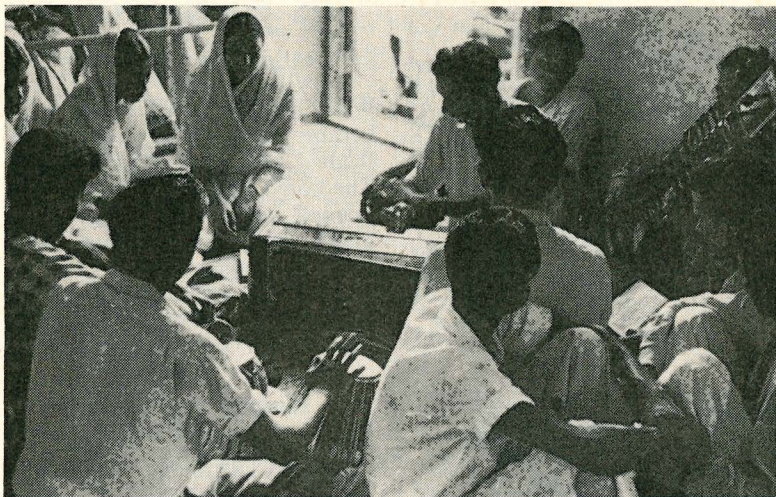
medicine to a needy suffering world.

To those of our readers equipped and trained in any of the named branches of the medical profession comes this great challenge as our Appeal draws to a close. May many answer—"Lord, here am I, send me".

Gifts may be sent to:  
**Rev. A. S. Clement,**  
**Home Secretary,**  
**B.M.S.,**  
**93 Gloucester Place,**  
**London, W.1.**



## INDIAN SINGERS



Christian singers in Orissa.

(Photo : N. A. Outlaw)

## NEW STAMP COLLECTING CARD

"Kivuvu"—the place of hope—is the new name of the Leprosarium attached to the Kimpese hospital in Lower Congo.

It is also the title given to the new Stamp Collecting Card which has been produced this year by the Young People's Department of the B.M.S.

This card enables Sunday school scholars to collect 10s. for the work of the Society.

### World-wide medical work

When complete the card gives a coloured picture of B.M.S. world-wide medical work.

Sample copies of the card may be obtained from the Rev. P. F. E. Amies, Young People's Secretary, B.M.S., 93 Gloucester Place, London, W.1.

## WHY NO NEW RECRUITS?

In the Diptipur area of Orissa in India, the District Supervisor, a missionary, has the oversight of about forty pastors and evangelists and their sixty-three churches.

Each church has its branch in nearby villages, but there are also numerous villages where there are no Christians.

In addition, because of shortage of staff, the same missionary is overseeing the work in the Barghar area, which involves the care of another twenty churches and their branches in numerous other villages.

He asks: "Why is it that no new recruits have joined us since 1960, and why is it that our theologically-trained missionary staff in the whole of Orissa is gradually decreasing?"

### NEW REFUGEES

Last year 23,861 new refugees from Angola arrived in Lower Congo.

The Rev. David Grenfell and his helpers have given out 528,20 weekly rations to Angolan refugees during the course of the year.

## UNITED NATIONS SEEDS

The United Nations have provided funds for a "Seeds and Tools" scheme for 10,000 Angolan refugees (roughly 2,000 families). Just under forty tons of beans and peanuts were distributed.

In May last year Church World Service provided missionaries working among Angolan refugees with 1,600,000 packets of seeds.

"The whole of the refugee area was swamped with a supply of

wonderful vegetables, the like of which had not been seen before," writes a missionary.

"Beans, cabbages (with good hearts) and tomatoes (of which, when speaking of the size of them, everyone cupped their hands to show how large they were) were the result of the scheme."

The value of all this fresh food to the diet of everyone, refugee and Congolese alike, was tremendous.

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# Acknowledgements

(Up to 31 January, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Work:** O.A.P., 10s.; Anon., £3 10s.; Anon., £5; E.M.P., £50; Miss F. (Banbury), 5s.; A Friend in Sympathy, £10; Anon., £1; Anon., £5; H. M. Irwin (Gift Week), £5; Anon., £8; Mrs. M. Blott, £10; Anon., £5; Anon., £5; R.C., £5; A Welshman, £2; Anon., £5; Anon., £2; R.P. (India Famine), £3; Anon., 10s.; Anon (India Famine), £20; Girl Covenanters, 10s.; Anon., £1; Psalm 37, 5s. 6d.; Anon.,

£30; Anon., £1 10s.; Anon. (India Famine), £4 4s.; Anon., £5; "Gore-bridge", £10; Anon., 11s.; In Christian Love, £4; "Interested", £25; Anon., £2; Anon. (India famine), £1; A Sympathizer (Pakistan Relief), £5; Anon., 9s.; Anon., £1; L.B.A. (India and Pakistan Relief), £5; O.A.P., £1; Anon., £5; Anon., £1; Anon., 10s.; Anon., £10.

**Medical Work:** Anon., 5s.

**Special Medical Appeal:** Miss V. Coles, £10; Anon., £2; F.A., £5; Anon., £2; A Humble Servant of God, £1; Anon., £1; Anon., £5; Anon., £10.

## Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<b>1965</b>				
<i>December</i>				
31	Miss P. Powell, Northampton (Medical Work)	500	0	0
<b>1966</b>				
<i>January</i>				
13	Miss M. A. B. Kershaw, Torquay	2,000	0	0
17	Mr. M. M. Hall	200	0	0
	Miss M. Kinnaird, Dunblane	3	10	0
	Mrs. F. I. Pack, Battersea	473	15	2
18	Rev. J. E. Jones, Llanelli (Medical Work)	100	0	0
20	Mr. C. M. Walker, Wellington, Somerset	500	0	0
21	Rev. G. B. Merricks, Kimpese (£50 for South Lodge)	300	0	0
24	Mr. G. E. Smart, Corsham	101	4	0
26	Miss E. G. Huskisson, London	200	0	0
	Mrs. K. L. Parker, Brighton (Medical Work)	5,000	0	0
27	Mrs. L. Turner, Kent	25	0	0
28	Mrs. F. I. Pack, Battersea	1	15	10
31	Miss A. E. Nash, Portsmouth	200	0	0
	Mr. J. A. Ansell, Croydon	100	0	0

## February

10	Miss S. J. Jones, Cardiff	1,062	13	0
3	Mrs. M. A. Crowe, Newcastle	302	9	4

## Missionary Record

### Arrival

6 February. Mr. and Mrs. B. G. Ellis, from Calcutta, India.

8 February. Dr. G. H. C. Angus, for Colombo, Ceylon.

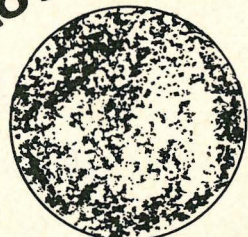
### Departures

7 February. Mrs. D. J. Stockley and two daughters, for Chandraghona, East Pakistan.

### Birth

16 February. To Rev. J. K. and Mrs. Skirrow of Rangamati, East Pakistan, a son, John, born in England.

## Background to Prayer..



(Based on the Prayer Calendar)

Our prayers this month are asked for the Church in East Pakistan.

East Pakistan is an Islamic State and it is not easy to be a Christian where the pressure of the Muslim religion is so strong.

There are just over 130 Baptist churches in the Baptist Union of Pakistan. They have a membership of approximately 5,500. The churches are normally small and greatly in need of leadership.

A number of single lady missionaries and wives of missionaries who were withdrawn during the Pakistan/India conflict have now returned and work is now proceeding normally.

There are two articles in this magazine which give further information about the situation in East Pakistan.

The Corinthian-like divisions in some churches are matters which should be a subject of our prayers.

### Pray for Ceylon

One of the great needs of the work in Ceylon is for another theologically trained missionary from this country.

Pray that the evangelistic efforts of the Sri Lanka Baptist Sangamaya (Baptist Union of Ceylon) may lead to a strengthening of the churches and the winning of many to Christ.

### For the Medical Missions Appeal

Our prayers are asked that the target for the £100,000 Medical Missions Appeal may be reached by 30 April.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.

Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.

Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).

Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.



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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*May 1966*

**6d**



# OUR SOCIETY BEGAN IN PRAYER — LET IT CONTINUE BY YOUR PRAYER

OUR missionary society began because a group of men were praying for God's leading. It has continued down the years because men and women in our churches have continued to pray and bear the needs of the Society in prayer to God.

Recently there was sent to church magazines an article by a missionary who had been protected from danger while on journeys in East Pakistan. She emphasized that she believed that her safety had been due to the prayers of people in the home churches.

We do not know how prayer works. We do know that it does work, that in a way which we cannot understand God takes and uses our prayers and the prayers of His people for the furtherance of His Kingdom.

The B.M.S. depends on your prayers — on your continuous prayer support.

At the present time there are many subjects that could be brought before you for prayer.

## Problem of finance

There is the problem of finance. As this editorial is being written it is not known whether all the Society's financial needs for the year 1965-66 have been met. But by the time this magazine is received in the churches an announcement will have been made at the Society's Annual Meeting at the Assembly and you will know.

You will know also that for years—too many years—the Society has survived on "holding" budgets, but there can be no true advance until sufficient financial resources are provided so that the many calls which are placed before the Committees of the Society may be answered.

From all parts of the world churches are asking the Society to enable them to carry out new projects—which in turn will lead men and women into Christ's Kingdom.

Financial problems sometimes seem insoluble, but those of us who have ever borne before God the financial problems of our churches, or of some special project that He has laid upon our hearts, know that God can inspire His people to sacrificial giving beyond what it was thought possible — and our prayers have been answered.

Let us pray then that God will give the B.M.S. the financial resources that it needs.

But all missionary societies need more than funds. They need men and women willing and ready to offer themselves for service in the difficult and sometimes dangerous places of the world in order that God's Kingdom may be proclaimed and that men and women may accept Christ as Saviour.

In recent years from the younger churches there has arisen a continuous cry: "Please send us more missionaries".

The work in Brazil could grow tomorrow *if* there were more missionaries.

The harvest now being reaped in the Kond Hills of Orissa, India, might well be doubled *if* there were more missionaries to train pastors and lay leaders and to build up new Christians in the faith.

The secondary schools in Congo could give a better Christian education and accept more pupils *if* there were more missionaries.

Our newly equipped hospitals could offer a better service in the name of Christ *if* there were

more missionary doctors and nurses.

We could go on listing the needs.

## Primary need—Prayer

But again, the primary need is prayer, that God will call out from our midst young men and young women eager to offer their lives to His service and to the service of His churches in other lands.

There are many other challenges which could be brought to your notice. Will you use this magazine and pray about the needs indicated in its contents? Will you bring to your church prayer meeting the needs of the Baptist Missionary Society?

Will you pledge yourself to pray regularly that our Society may be used for the extension of God's Kingdom and may be used by His Spirit to fulfil its part in the proclamation of His Gospel throughout the world.

"Pray without ceasing," exhorted the writer of 1 Thessalonians. Let us be constant in prayer on behalf of our missionary society.

## BLESSINGS ABOUND

The B.M.S. Report  
for 1965/66  
will soon be on  
SALE

Price One Shilling

## CAPTION FOR COVER PICTURE

Members of the Girls' Brigade outside  
St. John's Baptist Church, Port-of-  
Spain, Trinidad

(Photo : A. S. Clement)



# THE ACTS OF THE HOLY SPIRIT IN ORISSA

## PART I

By K. F. WELLER

THE State of Orissa as it is known today has had a long history of political change. At one time it was included in Bengal. Later it was linked with Bihar as a Province. In 1935 it became a separate Province, and until 1948 there were twenty-three Native States which were independent territories, ruled by maharajahs, rajahs and important zemindars (landlords). (Now merged into the State of Orissa.) The work of the B.M.S. has been confined to the territory which is known as the present State of Orissa.

The history of the Baptist Missionary Society work in Orissa starts in 1822. It is another story of the Acts of the Holy Spirit. It was born out of the vision and obedience of William Carey, Dr. Buchanan and John Gregory Pike.

Dr. Buchanan, after visiting the Syrian Christian Churches in South India travelled up the eastern side of India and came to Puri.

The worship of "Lord" Jagannath, and other deities, filled his heart with a deep sadness, which created a relentless desire to bring the light and truth of the Gospel to the people who lived in the land of Jagannath, "the Holy Land of the Hindus".

I quote from his diary: "One day sitting on the banks of the Chilka lake, looking towards the Jagannath Temple in Puri, I cherished in my thoughts the design of some Christian institution which being fostered by Britain, my native country, might gradually undermine this baleful idolatry." That was written in 1806.



An Oriya being baptized at Rourkela, District Sundergarh, Orissa

About the same time a young minister of the General Baptist churches, John Gregory Pike, had a strong desire to take the Gospel to Africa.

At the Association Meeting held at Quorndon in Leicestershire, he urged the pressing duty of establishing an evangelical

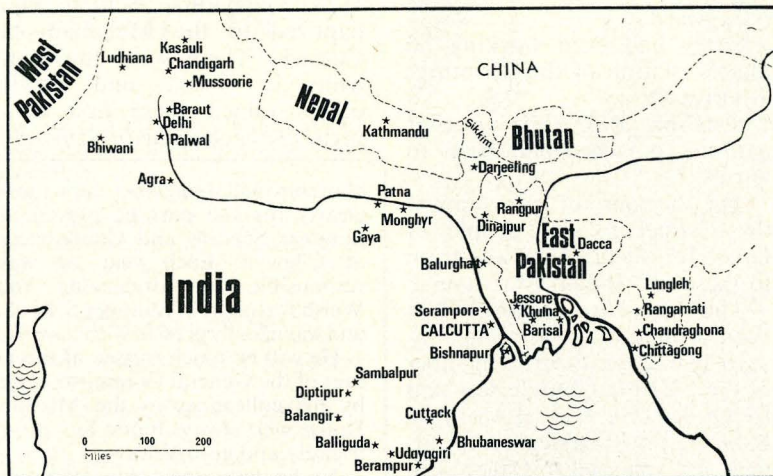
mission to the forgotten nations of the world.

Incessantly, and with contagious importunity, he pressed home his appeal for action. He succeeded in arousing the faith and zeal of the Church at Derby, of which he was minister, and persuaded them to provide support of a native preacher connected with the Serampore Mission. At that time the Midlands of England were stirred with missionary enthusiasm awakened by Carey and Fuller.

Pike would not rest until the General Baptist Mission had been founded.

There were many who opposed him—"the apologists of inactivity". They said "it is folly for us to attempt anything by ourselves—we are too few and too poor."

They challenged him to find the men. His reply was, "God who took Carey from the shoemakers' bench, Ward from the



Map of India and Pakistan showing present B.M.S. stations. Orissa is the area from Sambalpur to Berhampur



printing office, Marshman from the day school, will raise up His servants if we are ready to go forward with His work."

On 26 June, 1816, at the annual gathering held in Boston, Lincolnshire, the General Baptist Missionary Society was founded.

### The first volunteers

The next question was: "Who will go for us?" Mr. and Mrs. Bampton and Mr. and Mrs. Peggs offered themselves, and their offer was accepted. Bampton was set apart for the ministry overseas on 5 May, 1821, at Loughborough and four days later Peggs was set apart at Wisbech.

Then came another question, "Where to go?"

The missionary pioneers were sent out to India with the instruction, "Make for Serampore. Consult Carey. Get the advice of men on the field. Treat it with utmost deference, but act as before God as seems most advisable to your own mind." They left England on 28 May, 1821, and arrived in Serampore on 15 November.

Orissa had stirred the sympathy and quickened the zeal of the Serampore missionaries. The appeal of Dr. Buchanan had been heard.

Carey had been working on the translation of the Scriptures in Oriya.

Krishna Pal and another national preacher had been to Orissa.

The honour of proclaiming the Gospel to the people of Orissa for the first time was given to these two Indian Christians.

The Oriya New Testament had been printed and was ready.

In 1810 John Peter, a member of the Calcutta Church, was sent to Orissa. He started work in Balasore, and then went on to Cuttack. He returned to Calcutta in 1817 and the Serampore brotherhood was still waiting to further

missionary enterprise in Orissa.

Rev. W. Bampton and Rev. J. Peggs, with their families, set out for Orissa, armed with the Scriptures in Oriya and a large number of tracts. They arrived in Cuttack in February 1822.

This was an event of great importance, and one of historical interest also for it marked the beginning of the fusion of the Particular and General Baptists. What in form and organization was impractical in England, was realized in India, in the face of a great and crying need.

Then followed six years of unremitting toil with no visible results. Mr. and Mrs. Peggs, after the death of all three of their children, were compelled by ill health to return to England in 1825.

The Lacey and the Suttons came to reinforce the missionary group. Sutton wrote: "This night of toil, nearly six weary years; the work disheartening and general public opinion expressed about the futility of such labours more disheartening."

Then the break through came. Bampton had moved south to Berhampur, and it was here on Christmas Day 1827 a weaver named Erun was baptized and a few months later, on 23 March, 1828, Gangadhar Serangi was baptized in the Mahanadi at Cuttack. These were the first-fruits in Orissa, and slowly others joined these first converts. *(To be continued next month)*

churches will remember him most clearly for the part he played in Summer Schools and Conferences at Cilgwyn. Each year he was responsible for organizing the Welsh fortnight of Summer Schools and was usually present with his wife.

He will be much missed at meetings of the General Committee, and by his colleagues in the Mission House who always found him most friendly and co-operative.

As he lays down his office all supporters of the Society will wish him a long and happy retirement.

## B.M.S. REPRESENTATIVE IN WALES RETIRES



REV. W. T. LLOYD-WILLIAMS, B.A., joined the staff of the Society in 1943 as a Representative in Wales in succession to the late "Christy" Davies.

He had been minister of two Welsh churches, Woodlands, Birkenhead, and Salem, Porth, and had established for himself a high reputation as an eloquent preacher in Welsh and in English. With his interest in overseas missions and the development of the "younger" churches he combined a passion for social justice and an abhorrence of war as a means of settling international disputes.

For over twenty years he has represented the Society well to the churches of the Principality and especially to those of the Welsh speaking wing of the Baptist Union of Wales. He has travelled many thousands of miles in the cause of the Society and been tireless in its advocacy. His "Notes for Speakers" issued annually have proved most valuable. He has contributed regularly to *Seren Cymru*, the Welsh Baptist weekly paper, and thus helped to maintain and encourage interest in the B.M.S.

He has presented the case for missions by sound broadcasting and television and participated in many conferences.

This year he is Chairman of the United Council for Missionary Education in Wales.

Many members of the Welsh

*(continued in next column)*



# A HUNGER FOR GOD'S WORD IN LATIN AMERICA

A Roman Catholic priest strolled away from the Baptist book store in Quito, Ecuador, reading the Bible he had just purchased. After examining several editions, consulting his pocketbook, and checking the size of the print ("We older folks cannot read small print very well," he commented), he had selected a version of the Bible commonly used by evangelical Christians in Latin America.

He was one of a number of priests and nuns who have recently purchased literature, reports Southern Baptist missionary Stanley D. Stamps, director of the Quito book store, who believes that actions of the Ecumenical Council have opened the door for wider distribution of evangelical literature throughout Latin America.

## Secular distribution

Secular distributors are showing an interest in handling Christian publications. Mr. Stamps and Dr. N. Hoyt Eudaly, sales and distribution director for the Baptist Spanish Publishing House, El Paso, Texas, visited the manager of the newest and largest book store in Quito. He examined their books,

was impressed by the quality and content, and placed an order. "Never before has a secular book store of such influence stocked books from our Publishing House," says Mr. Stamps.

Shown a copy of *Respuesta* (Answer), new Baptist evangelistic magazine, the book store manager pronounced it a publication of quality and general interest and made an appointment for the two missionaries with the manager of the largest magazine distribution agency in Ecuador. The manager examined the magazine briefly and then had his secretary type a contract arranging for national distribution.

"The next day we gave him the 1,000 copies we had on hand, and in a few days *Respuesta* was on news-stands all over town, proclaiming the gospel in the secular world," says Mr. Stamps. "Similar distribution of the magazine had already been arranged in other countries.

"These experiences indicate a hunger for God's Word. A new day of emphasis on Bible reading may well have dawned in Latin America. We should gratefully take advantage of it."

# FIVE SUNDAY SCHOOLS IN BOLOBO

Sunday schools have been organized in Bolobo for the first time.

Prior to this, there was a children's service on the Sunday mornings before the adult service, but no Sunday school as such.

Twelve young men have come forward for work as Sunday school teachers. Four of these were from the secondary school—eight others are trained teachers.

The meeting organizing the Sunday schools decided eventually to have five different Sunday schools meeting regularly in the different villages of Bolobo.

The educational missionary who

helped said that there was only one snag. There was no lesson syllabus available.

She had to decide whether it was more important to work with the deacons visiting in the villages or to help the new teachers.

## What would you do?

What would *you* do under similar circumstances?

She decided that the right thing to do was to help the teachers—but this means that other important jobs have to be left undone.

More missionaries are needed in Congo today.

# Agricultural Problems Solved

What happens if a goat falls sick?

This was one of the problems that was faced by the Rev. John Blackmore who was in charge of the work at Diptipur during the absence of an agricultural missionary.

Now his problems in relation to farm stock and the agricultural centre there have been solved for Mr. Alan Casebow, B.M.S. agriculturalist, is at that station.

## Another agriculturalist

He has been joined by an American agriculturalist, Mr. Robert Larsen, who formerly served in Madhya Pradesh. He belongs to the American Disciples of Christ, with whom the B.M.S. works in close co-operation in India.



(Photo: A. S. Clement)

Sifting coffee beans in Brazil



# FORTUNATE ISLAND IN THE SUN

By A. S. CLEMENT

A RECENT *Times Supplement* on Trinidad and Tobago described these as the fortunate isles of the Caribbean.

They are prosperous. The standard of living is above the West Indian average. They have strong educational and welfare services, and a rigorous cultural life. The various races which make up the population dwell happily together.

It is the oil industry which accounts in the main for the present prosperity, providing no less than 85 per cent of the exports. The majority of the people, however, are still employed in agriculture producing sugar, coffee, cocoa and citrus fruits. Industries are being developed rapidly, and everywhere we journeyed on the main routes we saw new factories and new houses.

While race relations are undoubtedly good, it seemed that many East Indians have not really become assimilated. Hindu temples and Muslim mosques were reminders of their presence. The pattern of fields with bullock carts and bullock-drawn ploughs, men in *dhotis* and women in *saris* made parts of rural Trini-

dad look very much like parts of India.

## First missionary

George Cowen was the first B.M.S. missionary in Trinidad. He had been working for a charitable society in the island when the B.M.S. undertook responsibility for him in 1843. In Port of Spain, the capital, he was able to gather together Baptists who had migrated from America and form them into a church. A small chapel was built in the city, and three subsidiary stations established in the district.

He described his chief difficulties as "Popery and African superstition".

Two years later a school was opened. Another missionary, John Law, was sent out and a woman teacher appointed.

The work developed until the end of the century when the Society decided that the churches in the island were able to support themselves.

The church at St. John's, Port of Spain, had been for some years self-supporting, providing the

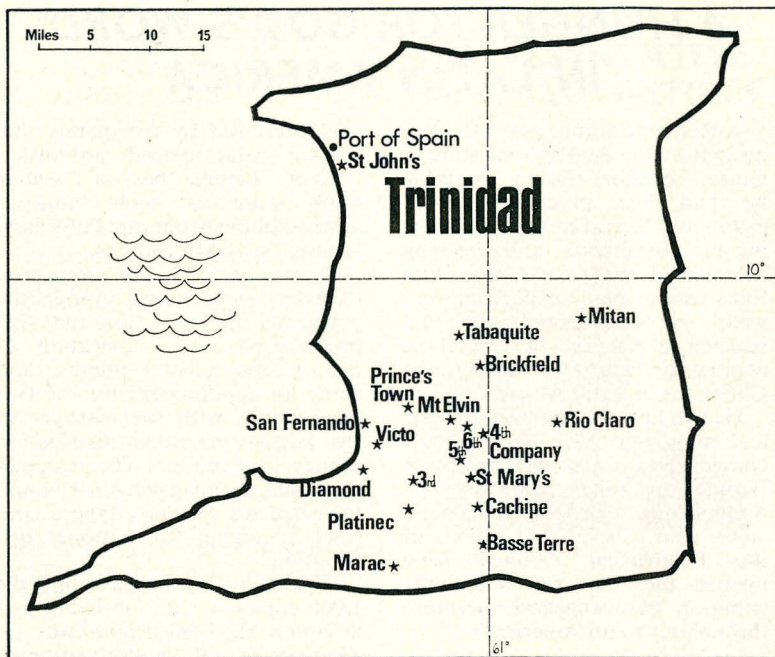
stipend of the missionary who was its pastor.

Unfortunately, the churches outside Port of Spain did not progress as was hoped. There were a number of reasons. Most of their members were poor and were able to secure little education. There was consequently a shortage of leaders and adequately equipped pastors.

## Prey to extremist sects

The churches easily became a prey to extremist sects and to cranks. There developed in the island certain ecstatic sects from the U.S.A. which combined elements of the Christian Faith with those of African superstition. Some of them called themselves Baptist and thus gave a false impression of what the older Baptists were like and what they believed.

It was after a visit to the island in 1944 by Dr. H. R. Williamson, then General Foreign Secretary, that the Society decided to renew its help through the Baptist Church Council of Trinidad and Tobago.





The case had been presented to him mainly by Rev. J. Herbert Poole of the St. John's Church, who had been a fellow-student at Bristol College.

When Mr. Poole left the St. John's Church, Rev. S. G. Poupard was sent to take his place, and shortly afterwards Miss Eva Waggott for work among women. Two years later, Rev. J. P. Hickerton replaced Mr. Poupard who then moved to the villages of the south.

The church building at St. John's is more Anglican in design than Baptist, the east window in stained glass representing Holman Hunt's "The Light of the World".

### Good congregation

On the Sunday morning of my visit there was a good congregation, mainly of business and professional people, with the company of the Girls' Brigade on parade. The minister (once again Rev. J. Herbert Poole, called out of honourable retirement by the members) in gown and hood conducted the service, using a set form which included a chant and a responsive reading from the Old Testament.

At the close of this service, which began at nine o'clock, I was taken speedily to the outskirts of the city where the Foreign Missions Board of the Southern Baptist Convention (U.S.A.) has erected a chapel.

There I met the American missionaries and at their invitation preached the sermon in the setting of a typically American service. Most of the congregation were Americans, including the daughter of the President of the Southern Convention and several students spending part of their long vacation assisting the work.

The arrival of the Southern Convention has created problems for the Baptist Church Council of Trinidad and Tobago.

The help in finance and personnel is welcome, but at all costs the danger must be avoided of there arising two Baptist groups in the island. Moreover, the Baptist Church Council must be encouraged to become more self-reliant rather than more dependent. A great deal of thought will need to be given to the respective roles of the B.M.S. and the S.B.C.

On the Sunday afternoon I was taken via San Fernando and Princes Town to Fifth Company Village where I was the guest of Rev. W. C. and Mrs. Bell. The villages in this part of Trinidad derive their names from companies of a negro regiment settled here at the end of the American Civil War. The houses are of timber, built on piles and set back from the winding road.

It is a different world from that of Port-of-Spain or the towns of Jamaica. Most of the people are cultivators of sugar cane and citrus fruits and many of them are very poor.

There seemed to be no fixed time for the beginning of the evening service. Worship started when the majority of the people had assembled. By request I spoke of the work in India, and was listened to intently by keen and interested people who afterwards plied me with pertinent questions.

The manse at Princes Town is at present occupied by Miss Eva Waggott, mainly responsible for work among women but taking her share of educational work generally. Next door is the Church Centre at which we were

*(Continued on page 78)*



*(Photo: A. S. Clement)*

Rev. S. E. E. Payne planting a tree to commemorate the opening of a new building of the Cowen Hamilton Secondary School, Trinidad. On the left is Mr. Webb, President of the Baptist Union of Trinidad and Tobago





(Photo : N. A. Outlaw)

Dr. S. K. Behary, pastor of the Hirakud Church, District Sambalpur, Orissa, India

## Hindu Leaders Confer

A world conference of Hindu religious leaders in Allahabad, India, has concluded that the most urgent need of the modern day is to re-convert persons who have joined other religions, notably Christianity and Islam.

About 25,000 delegates from a

dozen nations attended the three-day conference and heard Christianity denounced as a "credal religion" offering a "quack's panacea" in contrast to Hinduism, which, it said, "provides each individual with a path of spiritual life suited to his individual needs".

## Students at Kimpese

At the Institut Medical Evangelique at Kimpese there are forty-eight male and seven female students in training doing three-year courses and getting experience in all departments of the hospital. These are drawn from all parts of Congo and from several different Missions.

When they leave they will return to mission hospitals and dispensaries, government rural dispensaries and medical institutions.

Last year twenty-six students passed their final examinations and qualified as nurses.

## For Christian Service

During the past year fourteen of the Angolan refugee pupils at Sona Bata have indicated that they wish to enter Christian service when qualified.

# BRAZILIAN BA CRUSAD

Brazilian Baptists, meeting in annual session in São Paulo late in January, triumphantly reported the results of a year long nation-wide evangelistic crusade and proclaimed the beginning of a "Crusade of the Americas".

From throughout Brazil came dramatic stories of spiritual decision, renewal and advance. According to Dr. W. Wayne Dehoney, president of the Southern Baptist Convention, who delivered the closing sermon at the São Paulo meeting, messengers reported 100,000 professions of faith in Christ, 50,000 baptisms, and 300 churches started. (When the campaign began, Brazilian Baptists numbered 250,000, in 2,000 churches.)

The nation-wide crusade, with the theme, "Christ, the Only Hope",

## MISSION PRESS MANAGER

Mr. Prasanta Pradhan, son of the Rev. Benjamin Pradhan and Manager of the Baptist Mission Press, Cuttack, has been in Britain for a period studying at Guildford, where he is attending a course at the Guildford School of Art.

He is working with Billings & Sons Ltd., the well-known Guildford printers.

He will be returning to his own country in June.





# PTISTS REPORT E GAINS

was officially opened at the 1965 convention meeting in Rio de Janeiro, after a year of intense preparation. From March to mid-June simultaneous evangelistic meetings were held throughout the country, region by region. Later in the year additional meetings were held in some areas, and individual churches continue to reap results of the campaign Sunday by Sunday.

The nation-wide crusade was the idea of Dr. Rubens Lopes, then president of the Brazilian Baptist Convention. As it was launched last year, he proposed an even more challenging undertaking—a hemisphere-wide crusade by Baptists of North, Central and South America. A number of Baptist groups have started plans to participate in this campaign set for 1969.

## NEW TESTAMENT FOR THE KONDS

The revised version of the New Testament in Kui, the language of the people of the Kond Hills of Orissa, India, is proceeding rapidly.

A tentative edition of the revised *Mark* is now published and has been circulated to a selected constituency for suggestions and criticisms.

*Acts* is circulated and work is progressing on *Luke*.

In addition, the Kui Pastors' Manual has been revised and is almost ready for printing, and the revised Kui Hymnbook is in the press.

## SACRIFICIAL GIFT

A young couple, members of a church at Leeds, became engaged recently.

They agreed how much they would spend on the engagement ring—but, moved by the plight of Angolan refugees in Lower Congo, they decided to send £20 of this amount to help with the work among them.



(Photo: Leslie Dalwood)

At South Norwood Baptist Church, London, a Brazilian Exhibition prepared by members of the church, aroused great interest

## Ninety Sewing Machines

Ninety sewing machines have been received in Lower Congo as a gift from the Baptist World Alliance.

These have been put to good use in making new clothes for Angolan refugees.

All the machines have been given to refugee tailors.

With money received from the Baptist World Alliance two groups of ten people have been trained as masons, carpenters, tin-smiths, or shoe-repairers. This has been one way of helping Angolan refugees to become self-supporting.

## Genesis

Did Adam and Eve really exist? Where is the Garden of Eden?

This is the type of question asked by a Bible Study group of boarders at Upoto, Congo Republic.

They are meeting every Saturday night in a missionary's home.

Another question which one of them has asked is: "How could you Europeans have invented all those things (material benefits) without a fetish to make you know things?"

The boys who ask these questions are in the third year of their secondary school studying algebra and chemistry—and are as familiar with the workings of a motor vehicle as most Europeans.

**PRAY MORE FOR MISSIONARIES**



# MAY WE HAVE THE NOTICES PLEASE!

By JOHN CARRINGTON

*(With apologies to our many friends North of the Border, for whom the title ought to read: "And now may we have the intimations!")*

While in Britain during this last furlough as well as on previous occasions, we visited an increasing number of churches where a mimeographed sheet of paper, handed to us at the door or placed in the pew, replaced the more usual period in the middle of the service for the minister or secretary to make the weekly announcements. We know that many ministers and members abhor the break in worship that five (or even ten) minutes of talk about sewing-parties or sausage-suppers and the like can introduce; some folk would perhaps not be there if the notices were made at the beginning of the service and it would certainly detract from the atmosphere of devotion to put them after the benediction. Hence the papers handed to us.

Here in Congo such a solution would not be practicable.

Firstly, the cost would be prohibitive for such a big congregation. Secondly, a large sheet of paper would be necessary because the notices would have to be printed in more than one language. Thirdly, many of the congregation would not be able to read what was printed—but they would still want the papers!

But a break of ten minutes (sometimes it is much longer) does not come amiss in the middle of a service lasting over two hours and because being a church member is one of the most important things our people know, it matters for them that they should be able to know what the church is doing week by week.

I have found personally that the notices are a most interesting part of the services I have been invited to conduct in the different churches of Léopoldville recently, and I think you might like to glean information about the Congo Christian Church by listening to some of them. They usually come after the male voice choir has rendered most acceptably its hymn of praise with fine harmony and impeccable rhythm. (The ladies' choir had their turn earlier in the service.)

The church secretary mounts the platform, opens his note book in which the notices are carefully written and begins:

"This afternoon, *Sunday*, we expect to have the caravan mission visiting us in our church compound to attract the scholars of our Sunday school. Even if your child came to school this morning, see that he or she is there again this afternoon. Also this afternoon, a prayer meeting in the Njili church building for all Angolan refugee Christians and others who are interested in helping these brethren in exile from their own land.

"Tomorrow, *Monday*, at three o'clock, the ladies' reading class.

Do not forget to bring your Bibles, ladies. We want you to be able to read God's word for yourselves and we are glad that so many of you are interested in coming every week and trying to learn to read. Later at four o'clock there will be the Inquirers' Class for women and girls.

"In connection with the Ladies' classes, the deacons have invited one of our missionaries, Madame so and so, to come and organize cookery classes. Now, gentlemen church-members, you know how nice it is to come home tired out from work in the early evening and find a bowl of appetizing soup waiting for you? If you would like to have a regular supply of such good food, make sure to send your wife to these cookery classes.

"*Tuesday evening*, the choir practice. Our choir-master complains that some members are not coming regularly. Even if you do try out your special music before service begins on Sundays, you ought to be at the practice as well.

"*Wednesday afternoon* the pastor and deacons will be pleased to meet any folk with difficult *palavers*. Some of you have troubles over your marriages; there are quarrels in the home. Come along to the pastor and get him to help you sort these things out.

"*Thursday evening* we shall have our prayer-meeting and Bible study group.

"*Friday evening* is the time for the Inquirers' Class for men and boys.

"Now tomorrow, *Monday*, is a public holiday and none of you will be going to work. So we should like to ask the lady members of our congregation to help us in getting stones to our site for the new building. At the bottom of the hill there is a heap of rubble with some hard cement blocks which we can have. They



will be just right for the foundations of our schoolrooms. Will the ladies please get together and bring as many as they can to the church?

"You all know that our friends in the Upper River have suffered badly from the recent rebellion and its suppression. We shall be taking a retiring collection today, together with other churches in the city, to help our brethren in the Stanleyville area.

"Many of you have expressed willingness to help in distributing Christian leaflets among the houses near to your homes. We have received a new batch from the printers this week so please come to see me after the service and get a supply."

Perhaps a few comments are necessary for folk who do not have the privilege of visiting our Léopoldville churches regularly! Illiteracy is still high among our Christians especially among the women and girls who were not sent to school in early days along with their brothers. But they are anxious to be able to read their Bibles for themselves and keen to learn how to do this. The Monday afternoon class will be well-attended even without the attraction of the extra cookery class.

What are the men doing in letting the women haul those



(Photo: Congopresse)

An aerial view of part of Léopoldville

stones up the hill? But remember that the men could not carry the burdens that the women-folk have been trained to carry from early girlhood. The ladies will certainly feel that this is a contribution they can make better than their husbands and brothers and they will do it cheerfully with much singing and laughter. They would be amused probably if they could hear notices in Europe referring to a Women's Sewing Party—for it is the men-

folk of Congo who use a sewing machine and make the family garments.

May I also underline the independent spirit of many of the Christian groups who are sturdily putting up buildings for worship and schooling on their own and organizing their own church work with vigour and vision. It is a joy to us to have the privilege of sharing in their labours for the short time we are here.



(Photo: Congopresse)

In a suburb of Léopoldville



*"Donate Your Blood and Save a Life. Award Rs 10/-."* Thus reads the notice above the veranda outside Blood Bank, in the Christian Medical College and Hospital, Vellore, and under it every morning at 7.30 a.m. one can see ten or, if it is near a festival, perhaps as many as thirty donors.

These are folk who come, not for any humanitarian reasons, but for the Rs 10/- which is given for each pint of blood. They are, in the main, coolies and rickshaw men, and occasionally some women, all of whom supplement their income by giving their blood.

We are almost totally dependent on this poorer element of the community. There is a tremendous fear of giving blood and, possibly, if these folk earned more we would not even have them. Sometimes, when we cannot supply blood from stock, relatives can be persuaded to come but not willingly. At other times when the need is acute, we do manage to persuade some of the staff to give, but, again, rather unwillingly.

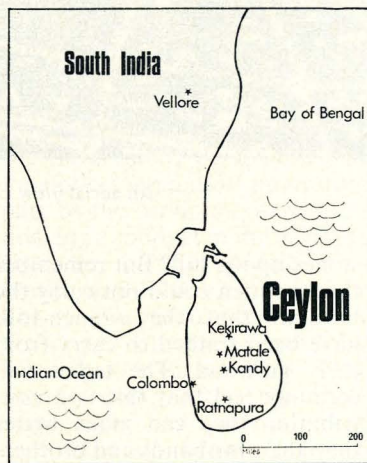
### Need greater than supply

The need for blood is often far greater than our supply. Being a large institution, doing much more advanced surgery, more is used here than in most hospitals in India. Thoracic and neurological operations use a great deal, but even in smaller cases, blood is more necessary here, since the patients are much more anaemic when they first come.

All of our donors, "professional" and "voluntary" alike, are examined and their blood tested before they can donate. One problem is that the professional donors realize that, if they admit to having had malaria or jaundice, they are eliminated at least temporarily and will not be able to earn Rs 10/- (about 15 shillings). So facts are with-

# WE BUY BLOOD!

By M. E. W. CARROL



held during examination and are not always detectable in the blood tests.

Once the examination is complete, blood is withdrawn, coffee and buns are given and, later, the money. The donors are not supposed to come back for another three months, but the technician has always to be alert to detect "disguises"—it is amazing the difference shaving one's hair off makes to the appearance, or growing a beard—and their ability to remember faces and names is a constant source of wonder to their chief technician!

Technicians in India have a very short training period in which they cover a fairly wide range in work, but little in detail. They learn basic haema-

tology, blood transfusion, biochemistry and bacteriology up to the standard required for the diploma given by the Christian Medical Association of India. Each state also has its own Government-sponsored training, but it is a source of encouragement that C.M.A.I. qualifications are held in regard throughout India.

The techniques employed for grouping and cross-matching blood are very elementary, but the improvements of these involves much more than the mere teaching of new methods. There is above all the increased cost of each unit of blood transfused which would result from the adoption of these better techniques, and, since most of the patients can hardly afford the present price, it is difficult to know how to overcome this problem.

### For mission hospitals

Our task in C.M.C.H. is not merely to train students to become *our* lab. technicians. The majority when qualified go to smaller mission hospitals and a few have even gone to such places as Saudi Arabia, to work in the hospitals run by oil companies. The latter is much more lucrative and holds a big attraction. But whatever the students do after training, we, the tutors, have a tremendous responsibility to instil into them, not only academic knowledge, but a pride in doing their work well, and integrity in whatever they do, and a realization that they are an important part of a team in any hospital in their ability to help the doctors diagnose and treat patients. These are far more important things for them to realize, for the rest will follow.

There are problems, as in any branch of hospital work. The technicians are generally not as well educated as we would like



and this presents difficulties in teaching. It also contributes to the gulf between medical and para-medical workers—a problem which will take many years to overcome. But most of the young men and women who come are keen to learn and a joy to teach and there is both challenge and satisfaction in introducing them to a little of the world of bacteria and blood cells.

The Blood Bank is only one branch of a very large and rapidly expanding hospital and college. Here much research is done as well as the everyday work of the hospital, and it has been good in many ways to be part of an institution which has done much for the cause of medicine in India.

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## PHOTO STORIES



Joint Action for Mission is getting off the ground in North India where all churches are concerned about the work in Faridabad, the new industrial township near Delhi.

This picture shows the Anglican Metropolitan Bishop, the Rt. Rev.

L. de Mel, meeting with Baptist and other Church representatives. The Rev. R. L. Morgan of the B.M.S. is on the left of the picture.

It is planned that the Rev. N. K. Drew of the B.M.S. should help to pioneer the work in this mushrooming industrial area.



Repairing cemetery gates may not seem to be a "pastoral" duty, but the Rev. Geoffrey Grose, minister of the Free Church in New Delhi, found it to be part of his job.

It was also an opportunity for making contacts, for a group of lads from a nearby village turned up to talk.

*(Photos from G. Grose)*



## FORTUNATE ISLAND IN THE SUN

*(Continued from page 71)*

welcomed by the representatives of the churches at a special reception.

Here later we met the Baptist Church Council to discuss a number of pressing problems. The most important was that of training for the ministry and for leadership. The Council was encouraged in that two from Trinidad, Mr. Calvin Harper and Miss Placide, had been studying in Kingston, Jamaica, the former at Calabar College to which also two other young men were about to go.

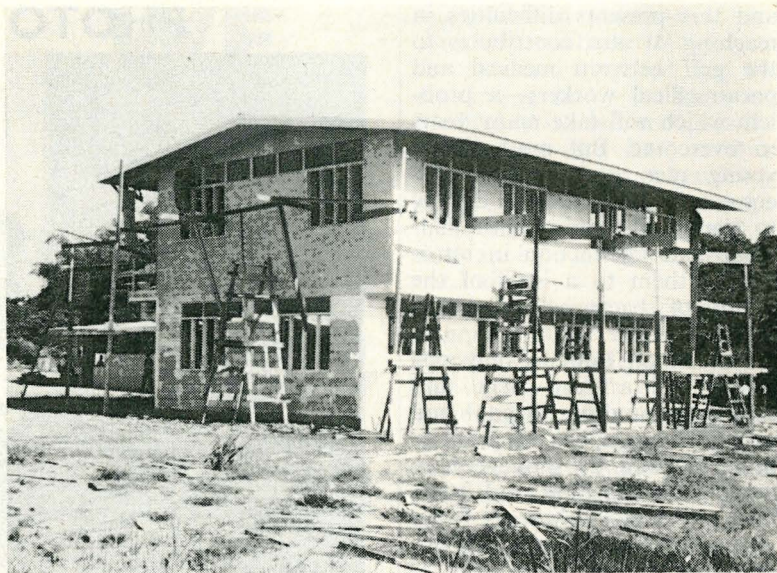
But Jamaica is more than a thousand miles away. Is there no way of establishing satisfactory training in Trinidad itself? Then what is to happen when those trained in Jamaica return? Will they be able to give full-time service on the present low stipends which are paid to pastors, who are forced to have some other occupation? Can the standard of the ministry be raised without raising also the standard of living of ministers?

The Council is trying to rationalize its finances in a Central Fund, but it needs more assistance from outside.

The educational work of the comparatively small Baptist community is impressive. We were able to visit schools at Fifth Company, Marac, and Hindustan.

At this last place, as the name suggests, most of the scholars were of East Indian origin.

The most remarkable effort in the educational field is represented in the Cowen Hamilton Secondary School. It began in January 1962 in the space under



*(Photo: A. S. Clement)*

A new building of the Cowen Hamilton Secondary School, Trinidad

the Kern Bungalow, then occupied by Rev. W. C. and Mrs. Bell, and was formally opened in June 1963 by the Minister of Education and Culture. Such was the demand for secondary grammar education that very soon the accommodation was quite inadequate. Mr. and Mrs. Bell moved out and the bungalow also was adapted for school purposes.

This enlarged building was also bursting at the seams when we visited it and on the speech day in July 1965 an additional building was opened. There were 121 boys and 139 girls in the school, divided into seven classes. It was surprising what was being accomplished in conditions so cramped and overcrowded.

At the speech-day, the speech was made by the Prime Minister, Hon. Gerard Montano, and the prizes presented by his wife. An apology was received from the Minister of Education and Culture, Hon. Donald Pierre. We visited the Minister at his office in Port-of-Spain in the company of Mr. A. H. Busby, J.P., chair-

man of the school governors. He spoke most appreciatively of the contribution made to education by missionaries and by Christian teachers with a sense of vocation.

The school owes much to the ability and enthusiasm of Rev. S. E. E. Payne who has been succeeded in the principalship by Rev. W. C. Bell. Other missionaries also have given their services to the school, particularly Miss Waggott and Mrs. Bell.

We left Trinidad greatly encouraged. It was obvious that the return of our missionaries in 1946 had helped to bring about a radical change in the situation.

The Baptist churches were more confident, looking hopefully to the future and making plans for extension and for the consolidation of their work. Plans were well in hand for further developments in San Fernando. And in their president, Mr. W. F. Webb, a retired schoolmaster, and their secretary, Rev. A. J. Parkes, trained at Calabar, the Baptist Church Council had wise and competent leaders.



# Acknowledgements

(Up to 21 March, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Work:* Anon., £1 5s.; Anon., £1; Anon., £6; W.M., £1; Anon. (Gift Week), £1; Anon., £2; C.A.M., £2; Anon., £2 10s.; R.P., £2; Anon., £250; N.G., £20; M.H., £2 5s.; Anon., £10; H.S., £2; Anon., £1; Anon., £1; Anon., £5; A.H., £20; Anon., £50; Anon., £25; Anon., £1; Anon., £5; D.K.L., £1; M.S.G., £5;

Anon., £1; A Young Baptist, 5s.; Anon., £1 10s.; K.B., £2.

*Famine Relief:* Inasmuch, £2; Anon., £2; M.B., £5; Anon., £2; K.B., £2;

*Medical Work:* Anon., £5; Anon., 5s.; Anon., 5s. 6d.; O.A.P., £5; J.W., £2; Anon., 5s.

*Special Medical Appeal:* Anon., £1 10s.; Anon., 10s.; L.M.B., £1; P.C.M., £5; Anon., £2; Anon., £10; J.M.B., £10; F.M.B., £10; C.R.R., £5; K.B., £2; Anon., £1; Anon., £1; Anon., £3.

## Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<i>January</i>				
19	Miss E. F. Reeves, Pontllanfraith (Women's Work) ..	125	0	0
<i>February</i>				
17	Miss D. G. Witard, Braintree (Medical Work) ..	924	4	11
21	Miss E. Spite, Penge ..	50	0	0
	Miss G. E. A. Jones, London ..	50	0	0
25	Miss L. Plummer, Bexleyheath ..	1,070	0	0
28	Miss L. E. Walter, Maidstone ..	745	15	5
<i>March</i>				
2	Miss H. Jenkinson, Hull ..	150	0	0
9	Miss M. Hannaford, Plymouth ..	296	5	3
11	Miss H. Wood, Keighley ..	682	9	4
	Miss E. M. Wilson, Leeds ..	25	0	0
14	Mrs. A. Valentine, Lytham St. Annes ..	5	10	0
15	Mrs. M. A. Bushill, Worthing (Women's Work) ..	25	0	0
17	Miss M. Winstone, Cirencester ..	50	0	0
18	Miss E. L. Jones, Liverpool ..	500	0	0

## Missionary Record

### Arrivals

- 16 February. Rev. R. M. and Mrs. Deller and family, from Cascavel, Brazil.
- 24 February. Miss G. E. Lowman, from Ntondo and Lulonga, Congo Republic.
- 4 March. Mr. L. H. Moore, from I.M.E. Kimpese, Congo Republic.
- 15 March. Miss V. L. R. Pike, from Cuttack; Miss D. M. Avery, from Balurghat; and Miss J. Pell, from Baraut, India.

### Departures

- 15 February. Miss P. E. Gilbert, to Brussels for language study.
- 17 February. Mrs. A. G. Lewis and two daughters, for Khulna, East Pakistan.
- 4 March. Miss H. Grenfell, for C.P.R.A. Kibentele, Congo Republic.
- 4 March. Rev. A. Brunton Scott, for Brazil.

### Birth

- 14 February. To Mr. and Mrs. J. H. West of Bishnupur, India, a daughter, Karen Ann.



(Based on the Prayer Calendar)

Our prayers this month are asked for the churches in the Upper River Region of Congo, which have suffered severely because of the rebellion in that area.

In certain sections of that area, notably in Lingungu, Yalikina, Bandu and Yalembe, Christians are still living away from their villages in hiding. Some have been martyred for their faith. There has been no missionary witness in those areas for over a year but we thank God that a church is still worshipping and witnessing.

### Yakusu

At Yakusu the hospital continues its work on a reduced scale without a doctor under the leadership of African nurses.

The Ecole Grenfell from Yalembe has been re-opened at Upoto.

Missionaries have recently returned to Stanleyville and your prayers are asked for them as they seek to help in Christian education in that city. It is understood that the churches there are maintaining a good witness.

The Church in the whole of this area has passed through a time of testing and has been strengthened because of the suffering it has endured.

Pray that more settled conditions may soon return to those regions still under rebel occupation.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic London W.1. Chairman: J. R. Hulme, Esq., Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.



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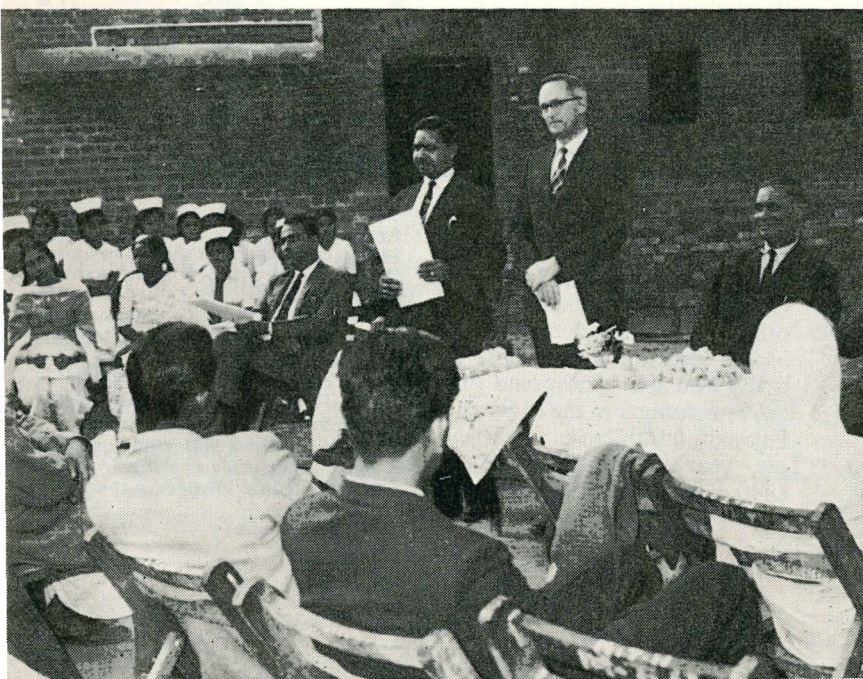
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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*June 1966*

**6d**



# LET US MAKE TRUE EVANGELISTIC ADVANCE POSSIBLE

**Y**OUR prayers have been answered.

Last year was a most encouraging year financially and there was no deficit on that year's accounts. For this we give God thanks.

At the beginning of the year there was an immediate response for early giving. The close of the year revealed that the churches and personal subscribers had given over £346,000 for the work of the Mission, which represented an increase over the previous year of nearly £20,000.

## Amazingly generous response

In addition, there had been amazingly generous giving in response to the £100,000 Medical Missions Appeal—which, of course, was not included in the General Accounts.

The Society's income was helped by two other factors. Legacies, after equalization, were about £3,000 more and interest on invested capital increased by a similar amount.

There was another factor which helped too, though in some senses a less fortunate one. Field expenses were less than anticipated when the budget was prepared over eighteen months ago.

Partly due to the political changes in Congo and in East Pakistan, more missionaries are on leave of absence or on extended furlough for study purposes. This has resulted in considerable economies in allowances and passages. In addition, there has been a shortage of staff at the Mission House and, as a result, less has been spent on wages and salaries.

It is quite remarkable that, at a time when all costs are rising,

the amount spent on home propaganda was well within the budget figure.

It should be remembered that almost the whole cost of propaganda, deputation and other administration in connection with the £100,000 Medical Missions Appeal was covered by the normal provision for home propaganda.

Thus the year ended triumphantly, with a surplus of income over expenditure of £13,421. This is the first time for ten years that this has happened. This enabled the accumulated deficit on the previous year to be reduced from £27,969 to a much lower figure of £13,299.

It is hoped to clear this deficit by adding it to the budget for the year and making an immediate appeal for £120,000 of this year's income by 2nd October (the Society's Birthday).

## No grounds for complacency

The Society has considerable cause for thanksgiving to God for the increased income from the churches and for the hope that this brings that holding budgets may no longer be necessary. But there are no grounds for complacency.

If the Society had expended all that was provided for in the budget the deficit would have been considerably greater.

During the year the Society is certain to be called upon to meet demands from India for famine relief and there will be other increasing demands for aid in relation to the cost of living and the widespread and growing hunger in the India and Pakistan continent.

This year's budget figure is £440,469 which together with

the deficit of £13,299 means that the Society needs before 31st March, 1967, a total of £453,768 to meet the costs of the work which, in faith, it has undertaken.

## Your prayers and sacrificial concern

The churches in the lands where the Society is serving look to you for prayers and sacrificial concern for this task.

Let us then give our Society at least £120,000 by 2nd October and the remainder of the income before 31st March.

Let us, following the example we have set ourselves by over-subscribing the £100,000 Medical Missions Appeal, raise our standard of giving to a new high level and so provide the resources for true evangelistic advance.

**IMMEDIATE  
GIFTS  
will help  
the  
B.M.S.**

## CAPTION FOR COVER PICTURE

Rev. M. L. Brand, B.M.S. India Field Secretary, speaking at the Stone-Laying Ceremony of the new male ward at Palwal Hospital.

To the left of him can be seen Rev. E. P. Jacob, Secretary of the Baptist Union of North India, and to the right, seated, can be seen Mr. W. H. Solomon, Secretary of the Council of Baptist Churches of Northern India.

The new ward was made possible through funds made available from the £100,000 Medical Missions Appeal.



# THE CAPTOR YIELDS HIS PREY

By COLIN GRANT

*This month marks the 10th anniversary of the commencement of work by Ceylon Baptists among the Tamil people of the Ratnapura area. Rev. Colin and Mrs. Grant, who have been with this venture almost from its inception, encourage us in this article to pray with greater intensity for this growing work, now in a vital stage of development.*

**S**OMETHING new was seen and heard on the tea and rubber estates around Ratnapura in Ceylon during the month of June 1956.

For a number of days in succession, a van equipped with loudspeaker and projector visited various places, and a father-and-son team of Baptist ministers used these audio-visual aids to assist them in proclaiming the greatest news in all the world, the news that Jesus had died to set men free from the bondage and burden of their sin and give them eternal life. Another new forward move by Ceylon Baptists had begun! The Tamils of Ratnapura were to have a full opportunity of hearing the evangel and responding to its claims.

After the initial thrust, the Evangelical Fellowship of Ceylon's Gospel van moved on to another needy area; Rev. Samuel M. Edward returned to his Tamil Baptist pastorate in Colombo, and his eldest son, Rev. David Edward, recently out of theological college, was left to continue the work with God.

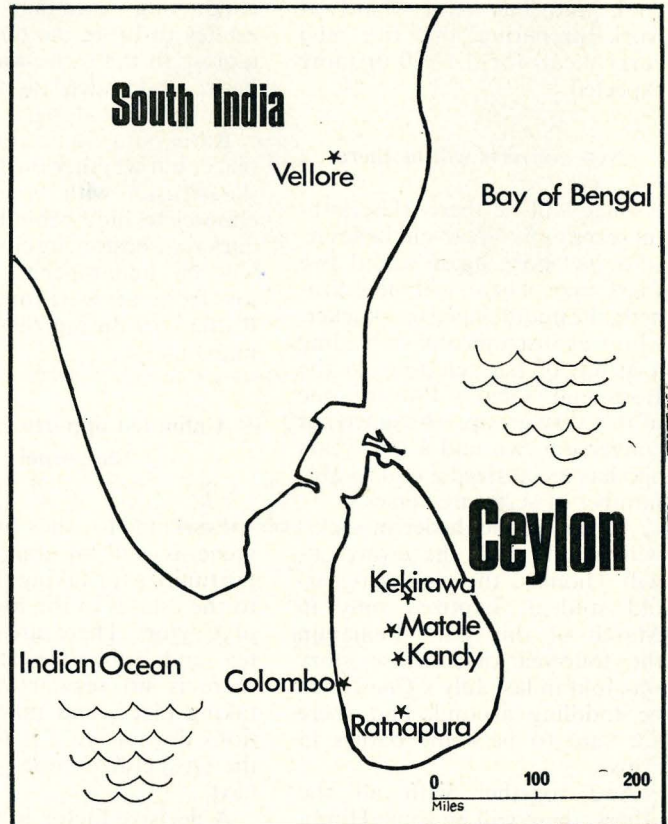
Living first in the Ratnapura manse garage and then in the manse itself, this young man, showing the same evangelistic zeal so evident in his father, moved out evening by evening to the surrounding estates, witnessing both in the open air and from home to home, both among tea pluckers and rubber tappers and among the clerical and supervisory staff. The town area, with its sizeable Tamil

community, was not overlooked, nor was anyone else who came within "evangelizing distance" of this active servant of the Lord.

The Gospel was applied by the Holy Spirit to the hearts of men, and July the following year saw the first eight baptisms. These included a senior clerk on a rubber estate, a trader, a student, a labourer and an estate worker's wife, who had been miraculously healed in answer to

prayer. Together with a number of others baptized later, they formed the foundation membership of the Ratnapura Tamil Baptist Church which was formally constituted in September 1958.

The Church grew slowly and, in 1961, Rev. Vernon Edward took the place of his elder brother after the latter had been allocated to work elsewhere. An annual Bible Convention had been started in 1959, and





this continues to draw gradually increasing numbers from far and near. Deacons were elected to shoulder more of the responsibility in local affairs and the young believers would frequently testify to their personal faith in Christ when Gospel meetings were held on their estates.

Over the 10 years the total number baptized has now reached 88. These church members live with their families on 14 different estates, varying in distance from 2 to 50 miles from Ratnapura town, where there are a small number also.

It is thus with thanksgiving to God that the 10th anniversary celebrations are being anticipated on June 16 and 17 of this year. The believers will be converging on the church by bus, by car and on foot for the occasion. The flags and coconut leaf decorations will be up, and the cook and his helper hard at work preparing the rice and curry meals for the 120 or more expected.

### **New converts will be there**

Isaac will be there, this faithful seventy-five-year-old believer, who was born again about five years ago. There will be Elizabeth, the middle-aged tea plucker, who was instrumental in leading a group of her relations to the Lord, and "Gem of Prayer", one of this very group, who since her conversion two and a half years ago has memorized a remarkable number of scripture verses.

Abraham, the dealer in sacks, will mingle with the crowd, as will Thomas, the eighteen-year-old student, baptized only in March of this year. Benjamin the four-year-old, whose story was told in last July's *Quest*, will be toddling around, and there are sure to be some babies in arms.

And together with all the others, there will be some Hindu

inquirers also, some having come out of curiosity and others coming because they know that "God is among us". There are sure to be the missing faces, and our hearts will beat out the question: "What kept them away? Sickness or . . ."

The main speaker for the one and a half days of anniversary meetings will be Sevak Yesusahayam from a Christian Ashram (fellowship centre) on the east coast of Ceylon. We hope that Rev. David Edward will be in the pulpit for the main Anniversary Service and that Rev. Vernon Edward will have returned in time from his two-year study leave in the United States to be present throughout the programme. There are plans for a Christian song recital, perhaps a Christian film in the evening and, for the two weeks prior to the festival, an evangelist will be conducting meetings on the estates to bring the ten years to a close in the same way as they began and indeed as they have been spent all along.

Ratnapura is a notoriously wet place; but whether the sun graces the occasion with its presence or chooses to hide behind banks of dark rain-bestowing clouds; there will be undampened songs of joy from at least one part of Ratnapura during these days in mid-June.

### **Unlimited opportunities for the gospel**

Looking to the future, the scene is still of unlimited opportunities for taking the Gospel to the estates in the low country of Ceylon. There are scores of tea and rubber estates where there is no regular evangelism taking place, and many plantations do not see a messenger of the Gospel from one year to the next.

A decisive factor in the future

spread of the Gospel is the quality of life led by the believers themselves. While we rejoice in those who are going on well with Christ and growing into strong Christians, there are the stragglers and the weak ones in the flock too, continually harrassed by the Evil One and falling to His attacks.

Several have left the fold altogether, after very promising beginnings. Satan is not slow to induce coldness of heart or to spread causes for division among the scattered ones, and this becomes a hindrance to others believing in Christ. The Evil One is all too aware of the powerful effect on those still within His clutches of Christian lives which are living proofs of the preaching message, daily testimonies to the living Christ and with a burden for the salvation of friends and neighbours.

A great responsibility, then, rests on these young believers and on those who teach them in the ways of the Lord too.

The final word has yet to be said. And this is where you come in! How many of you who read this magazine will resolve, with true earnestness, to share in this spiritual battle at Ratnapura? How many will claim the promises of Isaiah 49:25 and Mark 11:23-24 and press forward on bended knee until "the captives of the mighty" are taken and freed? How many will leave the TV screen earlier or set the alarm hand back for the morning so that you can intercede with God for the spiritual captives and the lost souls of Ratnapura and of other areas of the world which the Lord will lay on your heart?

How many? How many? We think this is God's constant question too. He awaits your answer. For His sake and for the sake of the perishing souls of men, do not let your answer be delayed or diluted.



# LEARNING TO READ IN ORISSA



Learning to read by the Laubach Chart Method in Orissa, India.  
Nearly 70 per cent of the people of India are illiterate. Who will teach them to read so that they may study the Word of God in their own languages?

**FREE!**

**FREE!**

## **B.M.S. NEWS REVIEW**

A FOUR-PAGE BROADSHEET CONTAINING UP-TO-DATE INFORMATION  
ABOUT THE WORK OF THE BAPTIST MISSIONARY SOCIETY

*Available in quantity for free distribution in the churches.*

Please state numbers required.

From: Rev. G. P. R. Prosser, M.A.,  
Editorial Secretary,  
Baptist Missionary Society,  
93 Gloucester Place,  
London, W.1.



# THE ACTS OF THE HOLY SPIRIT IN ORISSA

## PART II

By K. F. WELLER



(Photo: Brian Windsor)

The Lingaraj Hindu Temple at Bhubaneswar, India.

**O**THER parts of Orissa were toured by the pioneers in spite of the handicap of poor communications. At this period there were no railways and the roads were often little more than uneven dirt tracks. The early missionaries were also weakened by repeated attacks of malaria, for which no cure was then known.

In 1831 a Mr. Brown visited the Kond Hills, and came back with the report of a people with a different language and habits.

John Orissa Goadby in 1857 settled in Russelkonda (Bhanjanagar) and from this centre toured the Kond Hills. He must have been a great walker for during one of his tours he covered 200 miles of hilly and jungle-covered terrain.

In one place he found an altar for human sacrifices and near by a drink shop. He stood there praying, coveting this place for a house of worship to the living God. Sixty years later on this

very spot the first Christian chapel in the Kond Hills was erected.

As a result of a visit of Dr. Sutton to America the Freewill Baptists sent out two missionary families to join in the work. They were the Phillips and the Noyes. They travelled west and settled in Sambalpur, but a very bad form of malaria made it impossible for them to stay in that area. Mr. and Mrs. Noyes were compelled to move to Balasore, and after the death of his wife Mr. Phillips left Sambalpur, and for a further 40 years this part of Orissa was without the Gospel.

We shall see later that Sambalpur eventually became the centre from which the Gospel spread into West Orissa, and some of the Native States of that area.

The missionaries had to face the problem of the care of the new converts. The moment he was baptized every convert was

deprived of all his property. Nothing was left to him. Plough, bullocks, houses, even clothes were taken. Mr. Lacey secured a piece of land at Chaga, about seven miles from Cuttack, and the first Christian settlement was established. This church is the oldest village Christian church in Orissa.

Another need was met by the establishment of orphanages. These were organized in Cuttack, Pipli and Berhampur. Children who were rescued from the *Meriah* sacrifice which was practised in the Kond Hills were cared for. Many destitute children were taken into the orphanage at Pipli, which is on the pilgrim route to Puri.

Thousands of pilgrims travelled along this road, and many died from disease and exhaustion. This meant that many children were left in want and wretchedness, and were taken into the orphanage to be cared for.

Twice in the nineteenth cen-



tury Orissa was stricken by severe famines and vast numbers of people died, while others abandoned their children. The orphanages were ready to care for some of them. Many of these survived and were educated and settled in life. In the Puri and Cuttack districts sympathetic Government officials made land available and the orphans were settled in villages. They had been trained as farmers, blacksmiths, carpenters and weavers. Others took higher training and became school teachers, doctors and preachers.

Dr. Hunter in his book *Orissa* stated that missionaries were the pioneers of popular education in Orissa.

In 1822 Bampton and Peggs opened an English school called "The Cuttack English Charity School" which was supported by local subscriptions. This gave a Christian education to East Indians and a few Indian boys. Twenty years later the Government opened another school. In other places vernacular schools were established.

Miss Derry came out from England in 1841 to take charge of girls' education in the Cuttack orphanage. Three years later she married Dr. Buckley, and for forty years they lived on the spot where Buckley House stands today.

#### **Hundreds of girls**

This girls' school must have educated hundreds of girls and today is a school starting with the kindergarten department, and offering education right up to High School standard. There are over 600 pupils in what is known today as the Buckley Girls' High School.

Since 1904 a teacher training school has been working in conjunction with this school. This was started by Miss Thompson. From this training school hundreds of women teachers have gone out to teach in Christian

and Government schools all over Orissa.

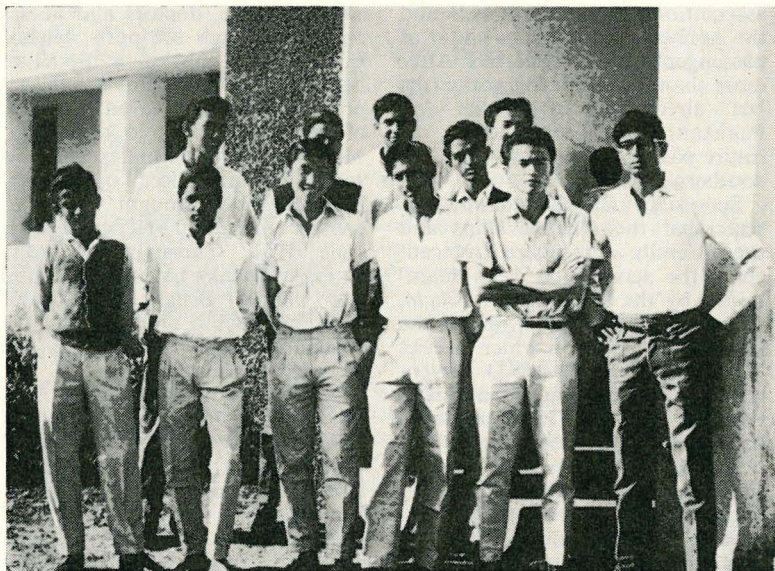
In 1854 the B.M.S. opened an Anglo - Vernacular school for boys. After 20 years the Christian community took over the school which had become known as the General Baptist School. A few years later the B.M.S. was urged to assume control of the school again, and for years it was known as the Mission High School. Mr. A. H. Young was associated with this school, and there have been in many parts of Orissa, and in many professions, Christians and non-Christians who were proud to confess that they owe much of their sense of vocation and responsibility in their work to the inspiring influence and teaching of Mr. Young. Since 1926 the Cuttack Christian community assumed full responsibility of the school, and it is now known as Christ's Collegiate School.

Dr. Stewart, a Civil Surgeon in Cuttack, saw the needs and handicaps of the Anglo-Indian community, and felt the call of God to help them. In 1881 he founded the Protestant European

School (now known as Stewart School), and a year later this school was handed over to the B.M.S. Over a long period of years this served the Anglo-Indian community. Since Independence the nature of the school has changed, and today it is giving an English medium education to a large number of pupils drawn from the more wealthy and educated Indian community. In 1959 at the request of the Government of Orissa a Public Boarding School for boys was opened in the new capital of Bhubaneswar. This is also known as the Stewart School.

From early days it was realized that theological education was of primary importance. The Mission Academy was formed in Cuttack in 1845. When Dr. Buckley became Principal the name was changed to the Theological College. On several occasions during the present century the College has had to be closed for a time because of lack of funds, lack of suitable candidates, and lack of staff.

*(Continued on page 91)*



*(Photo: Joan Johnson)*

Boys of Class II of the Stewart School, Bhubaneswar.



## The Baptist World Alliance Relieve Food Shortage in India

Baptists of the world are being challenged to help relieve the acute food shortage in India.

R. Dean Goodwin, chairman of the relief committee of the Baptist World Alliance, described a "desperate" situation in which an estimated 100 million people are suffering from famine. There has been no harvest in some areas of India for two years.

Baptist groups around the world are encouraged to contribute funds to deliver grain to the central part of India where the drought is taking its greatest toll in human life.

The announcement followed the return of Adolf Klaupiks, relief co-ordinator of the Alliance, from a trip to this and other trouble spots in South Asia.

### Chronic problem

Food shortage has long been a chronic problem in India because of that country's enormous population increase. Severe drought the past two years in the country's wheat-producing areas has increased the shortage to an acute status reaching famine proportions.

Dr. Goodwin said that governments and relief organizations of the United States and other countries have responded to the need, but the famine is so vast that every available source of supply must be tapped.

The Baptist World Alliance has sent \$6000 from its contingency fund to leaders of the Baptist Union of India for administration in the most destitute areas. Baptists in Denmark, Sweden and other European countries plus some American groups have initiated fund-raising programmes.

Money, not food, is being solicited by the Alliance. Rice and wheat are already available at India's ports of entry, Mr. Klaupiks said. Money is needed to provide transportation to the inland areas where the famine is acute.

Roland G. Metzger, a representative of the American Baptist Foreign Mission Societies, wrote from South India that some twenty pastors in the Madira area are



Miss Doreen Avery (Balurghat), Miss V. Pike (Cuttack), Mr. G. T. Botwright and Miss J. Pell (Baraut) on board the *Circassia* on arrival at the Port of Liverpool.

## LIVERPOOL'S B.M.S. "PORT OFFICER" RETIRES

The arrival at the Port of Liverpool, in mid-March, of three lady missionaries from India marked the end of a long and happy association between the B.M.S. and the Anchor Line—at least so far as passenger traffic is concerned. After more than a century this route (the last direct one to India and Pakistan) has been closed. In future passengers for India will use southern ports.

Scores of B.M.S. missionaries remember the Anchor ships and their friendly atmosphere. In recent years the service has been maintained by the three "C's", *Cilicia*, *Caledonia* and *Circassia*. It was the last-named vessel, in which Misses V. Pike, J. Pell and D. Avery returned for furlough, that made the final voyage. The sister ships had completed their duties and been sold a few weeks before. As she came up the Mersey, dressed overall, the *Circassia* was given a civic reception. Because there were B.M.S. personnel on board, Mr. G. T. Botwright was also at the quayside.

For almost ten years he has acted as guide, counsellor and baggage-master for the Society's missionaries and their families and for native pastors, doctors and nurses passing through the port. Anchor Line officials (always a model of helpfulness), customs officers, porters, police and even members of the crews seemed to know him! Mr. Botwright estimates that his work as "Port Officer" of the local Auxiliary has brought him into contact with about 950 people since June 1956. Through the years letters of thanks have reached him from all over Britain, India, Pakistan and Ceylon and from all the ports-of-call on the twenty-one days route to Bombay.

Now, with his task ended, Mr. Botwright has been the subject of a resolution of thanks by the General Committee of the B.M.S., and the Liverpool and District Auxiliary has recorded its admiration and gratitude. Our photograph shows him with the three missionaries on the promenade deck of the *Circassia*.  
D. S. BAKER



## nce Appeals To Help ortage In India

"literally facing death in the next six months" unless help comes. Their lives and the lives of the people in their churches can be saved for a minimum of \$5 per man per month.

Josef Nordenhaug, general secretary of the Baptist World Alliance, cited the Indian famine as a case where Baptists of the world can participate in the relief of human suffering.

"The Alliance," he said, "is a channel whereby all our people can contribute as much as they are able, knowing it will be administered through national Baptist leaders in the name of Christ."

There are 482,000 Baptists in India, organized into several unions which, Dr. Nordenhaug said, are ready to use all available relief funds in the wisest way. Money sent to the Alliance, either directly by donors or through the mission boards of the various conventions, will be transmitted to these Indian leaders for such use.



(Photo: N. B. McVicar)

On a road in Lungleh in South Mizo District of Assam, India, where the hillside had been burnt in preparation for cultivation.

Because of the rebellion led by the Mizo National Front, and the fighting that is going on between rebels and Indian Government troops, it is understood that little preparation has been possible for cultivation this year so that there is likely to be a shortage of food in this area later this year.

## NEEDED— A DOCTOR

The Moorshead Memorial Christian Hospital is part of a rapidly growing Christian witness to a tribal people, in the Kond Hills of Orissa, India, among whom there are nearly 200 churches.

There is an opportunity to work with young Christians that they may become good doctors, nurses and medical technicians, a challenge to assist in the training of Church leaders, and a great need for a village health service.

All this in addition to the practice of medicine and surgery in a place where it is so much needed and received with such gratitude.

A missionary doctor is urgently needed to strengthen the staff of this hospital. The need could be met by an experienced doctor prepared to serve for one term only.

Any doctor who feels called to this work should write to:

The Candidate Secretary,  
B.M.S.,  
93 Gloucester Place,  
London, W.1.

## W.C.C. HAS NOW RESETTLED 293,191 REFUGEES

During 1965 10,404 homeless refugees and migrants in thirty-eight countries were helped to emigrate to twenty-one other lands by the World Council of Churches' Service to Refugees, Miss Margaret Jaboor, director of the Service, told the Divisional Committee on Inter-Church Aid, Refugee, and World Service during its recent meeting at Geneva.

This brought the total of those resettled by the Service between 1948-65 up to 293,191.

Under the individual integration programme, projects were completed and carried out in 1965 for 790 refugees in Austria, Belgium, France, Greece, Italy, Latin America, the Near East, and Turkey at a cost of £122,855, of

which approximately £92,974 was provided by the United Nations' High Commissioner for Refugees and the balance by the churches and their agencies in many countries.

## THANK YOU

The Rev. Daniel Mompoko, who is Pastor of the Upoto Church in the Congo Republic, was recently studying in this country.

He has written saying: "I should like to thank all of you who made it possible for me to go to Europe, and for the welcome I received from you. The experience of those months did much to enrich my life and help me in my service for our Lord and Saviour."



# CALCUTTA

## OVER- POPULATED CITY OF GREAT NEED

BY

B. G. ELLIS

**T**HIRTY years ago the population of Calcutta, with its wide, clean streets, was one-and-a-half million. Today, the figure must be in the region of six-and-a-half million—more than half the total population of Australia.

These are the figures you take in at a glance and think nothing more of them, unless you are driving a car in the same direction as the commuters of Howrah or Sealdah, or against the stream of people and traffic. But, if you try to break down the figures, mentally, and think in terms of human need and the task before the Church, there is more than food for thought in Calcutta.

The first Free Church in an area of Lower Circular Road (now known as Acharyya Jaga-



(Photo: N. B. McVicar)

Floods in Lower Circular Road, Calcutta, last year.

dish Bose Road), covering several square miles was, in fact, Lower Circular Road Baptist Church, still standing solidly at what has been often described as “a strategic position”.

Now there are other denominations, at churches and meeting-places within a comparatively short distance: Pentecostals, Brethren, Mennonites, and smaller “Gospel” groups. At a time when the churches themselves have been thinking in terms of outreach, several have been taking in each other’s “fringe” congregations. I am writing now of the English-speaking churches.

But in thinking of what has been done and what is envisioned, one group, the Pentecostals, have not stood still during the past ten years. In fact, progress has been phenomenal, as it must be when the emphasis is on outreach. Registers show that close upon a thousand children, mainly Indian and Anglo-Indian, are in the Sunday school. A day school on the same premises makes a very great deal of difference in a city

where there is no free education, and a crying need for good schools.

The Pentecostals have an elaborate and effective system of checking on Sunday school attendance, and transport arrangements, which are quite essential, are more than adequate. There may be a good deal of financial help from overseas but our friends of this denomination can teach us a lesson in terms of service and of giving until it hurts. Their Christian literature programme, with young people giving up much of their free time to distribution, is a shining example. And the vision of the Pastor to establish a hospital—with nothing less than Vellore as an example—may one day be more than a dream.

### Financial resources needed

There are still not the financial resources among Baptists, although we have been “there” so much longer. But it is a fact that Baptists began effective witness in this district a full century earlier.



The Church as a whole in Calcutta now has many "sides" to its work and witness and it is sad that the combined resources have not been more effectively distributed, from a geographical point of view.

Within the past ten years, however, there has been a much deeper understanding and appreciation of the need for outreach. One example alone is that of social and medical work among the desperately poor. In this, as in other Christian enterprises, Baptists have done a very great deal; out of all proportion, in fact, to resources of finance and personnel.

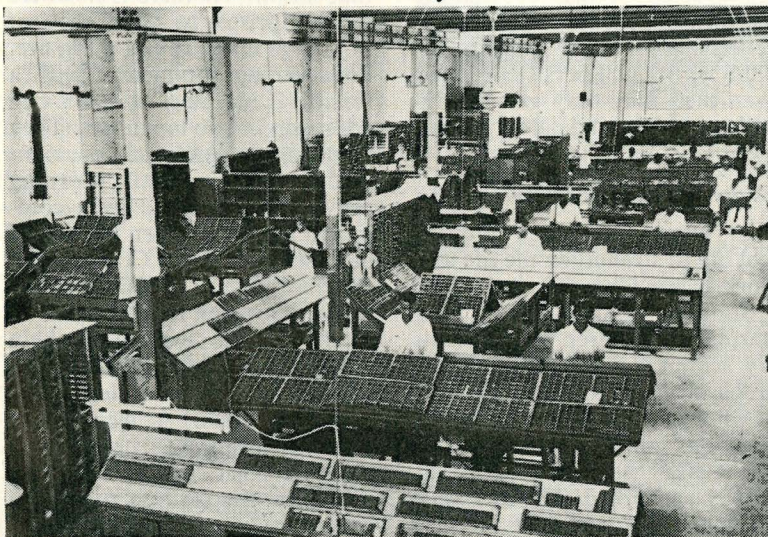
#### **Organized interdenominational effort**

One area, Tiljala, was a name only, but it was here that a Baptist missionary laboured, especially among the children, when there were only a few to help and those who were concerned about the work had not the means to undergird it financially. Today there is a clinic and dispensary at Tiljala, run no longer on a shoe-string but as an organized interdenominational effort of Church and Mission.

In other parts of the city, notably at St. Paul's Cathedral, Baptists and Methodists have joined with Anglicans in an all-the-year-round programme of milk and food distribution programme in *basti* areas. The very consistency of this programme can be seen in the improved health, physique and vigour of the children.

#### **Much land to be possessed**

No one denomination can tackle all that needs to be done in Calcutta. It must be a joint enterprise, each section of the Church contributing in service and finance. In short, it is being realized more and more that it is not necessarily in talking or in committee attendance that the Kingdom is advanced; it is in the spirit of Our Lord's "inasmuch", and in going out and doing. Baptists have known this, instinctively, all down the years. Still there is much land to be possessed and it can only be possessed, in Calcutta, as in England, with the response of the individual, *as an individual*, and not as one lost among the millions of an over-populated city.



In the typography room of the Baptist Mission Press, Calcutta. Mr. B. G. Ellis, the author of this article, was Superintendent of that Press.

## **THE ACTS OF THE HOLY SPIRIT IN ORISSA**

*(continued from page 87)*

About 1930 the American Baptist Mission, and the associated churches started their co-operation with this Institution, and sent students for training. They also provide a member of staff. The Canadian Baptist Mission and associated churches have co-operated also but to a lesser degree. The College had started in Mission Road, Cuttack, but for a period new premises were built in Mangalabag in Cuttack near the other colleges in the city. It was hoped to be able to run a hostel for non-Christian students attending these Colleges. After independence the Cuttack hospital had plans for extension and the Mangalabag property was bought by the Government. The College returned to Mission Road. It is now affiliated to Serampore College, and the L.Th. course is taught together with the Diploma of Vernacular Course. This institution is playing an important part in training men and women for the ministry of the Church.

The Orissa Mission Press was started in 1838. For many years it was the only one in Orissa. For the first four years Dr. Sutton had charge of the printing department and thousands of tracts and another edition of the New Testament were printed. Through the years a constant stream of Christian literature has come from the Press. In 1938 when the B.M.S. proposed to close it the Utkal Christian Church Central Council urged that it should be retained, and since then it has come under the control of the Church Council.

*(To be continued next month)*



# PASTORAL WORK AMONG 20,000 PEOPLE IN CONGO

By DEREK A. RUMBOL

FROM Lisala airport you pass Upoto and then travel for four hours in a north-westerly direction to reach the plantation at Binga, ninety miles away. Stately palm trees in perfect alignment remind you that the main product is palm-oil, but you would also be able to see large sections devoted to rubber, coffee and cocoa. There is a population at Binga of over 20,000, including women and children, and the plantation is divided into twelve regions.

## Helping Christians to grow

The church work at Binga is under the oversight of the Evangelist Simon Lilembo, who has been here four years, and myself since last September. I find it a real joy to be concentrating on pastoral work, and the Christians are overjoyed to have a pastor among them. My main aim in the work is that of helping the Christians to grow and become mature in the faith. There are many people waiting to be baptized and join the Church; indeed in the six months I have been here I have baptized 114 people and there are over 300 people enrolled in Inquirers' classes.

What does concern me, though, is what happens to these people after they are baptized. What sort of instruction do they receive? What kind of example is given them by those who were "in Christ" before them? What type of witness are they making to their faith day by day?

One of the thrilling things about Church life here is the fellowship of a very keen nucleus of Christians spread throughout the plantation. One works in the

palm-oil factory, another in the wholesale store; one is a judge in the local court, another a clerk, another a senior male nurse, and so on.

All these men bear a good testimony to their faith in the way they do their work (for they are all highly respected and reliable men) and they bear witness also in gossiping the Gospel. These people are a great encouragement and also a challenge by the vivacity and zeal of their faith.

They form a willing group of lay-preachers who visit different regions month by month.

I should like to say that all of the Christians here were of that calibre, but, living among them, my eyes are being opened. On three occasions I have visited regions because the Christians were going off to their gardens on a Sunday morning in preference to worshipping God in His house. It seems, too, that the majority want their monthly church gift to be wrung out of them with much persistence, and even then they only give grudgingly; which indicates a sad spiritual state in their lives.

## Ways to strengthen the church

In what ways then are we seeking to strengthen the life and work of the Church?

Sunday school has been started for children of the primary school. I conduct a weekly preparation class for the teachers in which many deeply searching questions about the Bible and our Faith are asked, and an answer attempted. This is a very precious time each week.

So also is the Group Bible Study. Here each person con-

tributes his own thoughts on a passage he has already studied and prayed about, and thus we are able to help each other in the understanding and application of God's Word.

## For other regions

At the moment this Bible Study is confined to Belge, the central region, but I hope that before very long other regions will want a Bible study also. We always conclude this time with intercessory prayer.

The evangelist and myself and the lay-preachers visit each region regularly for services but perhaps the outstanding time of fellowship between us all is the "big" Communion week-end (formerly monthly, now quarterly). On this occasion Christians from all over the plantation, walking anything up to ten miles, gather together on Saturday evening at the region chosen for that month. As there is nowhere for 300 people to sleep, they sit in a large circle round a log fire. The evening commences with a service containing at least two addresses in two languages. They then sing, region by region, right through the night. Morning prayers are followed by a communal breakfast; then the morning service and Communion concludes a very profitable week-end of Christian fellowship.

My wife is seeking to help Marina, the evangelist's very capable wife, to develop work among women. A weekly devotional meeting is held and a monthly visit made to Camp Kinshasa, the furthest region, to encourage women's work there. Besides this, plans are being made for evangelistic visits to



villages outside the plantation, and very shortly a Foyer will be commenced for training women in needlework and housewifery.

The main obstacles, however, are language and illiteracy. Lingala is the common language but the majority of women know only their tribal tongue, Lingbaka, and hardly any of them can read. We are looking for a means of obtaining reading material in their own language, and hope to learn that language ourselves. But we have already commenced to learn the other tribal language prominent in the area, Lingombe, so we would value your prayers for this task.

The Bookshop which commenced in December is very popular and we are beginning to meet the tremendous demand for Christian literature.

#### Extension plans

The company has great plans for the extension of the plantation and the development of each section of its work. This presents its challenge to the Church also in every section of its work. In these exciting days in Congo the work of education and healing is exceedingly important, but Binga is a reminder that the door is wide open for a preaching and pastoral ministry.

The Church in Congo is calling for theologically trained missionaries to help in the mission of the Church in Congo. Pray that there may be those who will hear and respond to this call.

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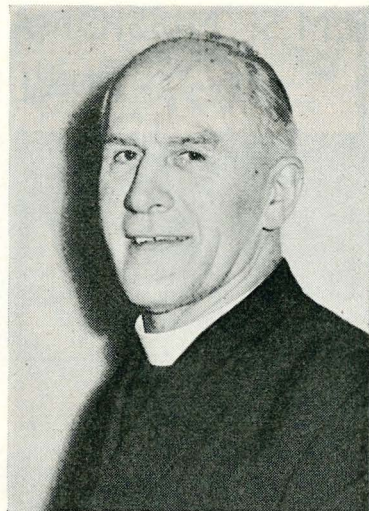
## NEW B.M.S.

### CHAIRMAN

At the Annual Members' Meeting the Rev. Stanley J. Gray, H.C.F., became Chairman of the Society for 1966-67.

Mr. Gray has served with distinction on B.M.S. General Committee since 1953. He has been Chairman of two important Sub-Committees—the Asia Sub-Committee and the Candidate Board.

He is minister of Wallington Baptist Church in Surrey.



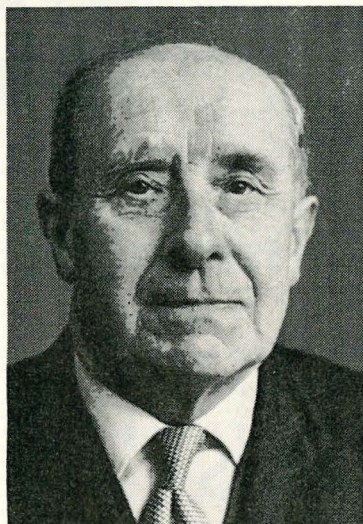
## NEW B.M.S.

### VICE-CHAIRMAN

At the Annual Members' Meeting Mr. J. R. Hulme, a Manchester business-man, was elected Vice-Chairman of the Society for 1966-67, with succession to the Chairmanship in 1967-68.

Mr. Hulme has served on B.M.S. General Committee since 1943.

He has visited most of the B.M.S. fields and has acquired a first-hand knowledge of the work which the Society's missionaries are doing.



## NEW B.M.S. REPRESENTATIVE IN WALES

The new B.M.S. Representative in Wales is the Rev. E. J. Williams.

He received his ministerial training at Cardiff Baptist College.

Since leaving college in 1929 he has been pastor of a number of Welsh Baptist churches, and most recently of Bethlehem Baptist Church, Newport, Pems.

He is a former Chairman of the B.M.S. Welsh Sub-Committee and is a well-known preacher in both Welsh and English.





# B.M.S. MISSIONARIES RETURN TO STANLEYVILLE



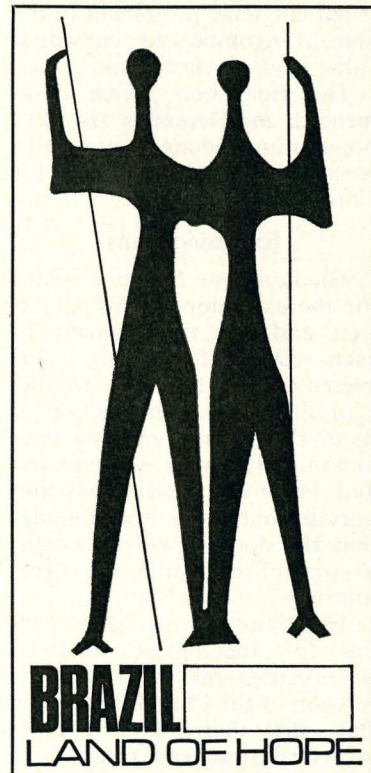
Six B.M.S. missionaries are now back at Stanleyville. They are Sister Mary Fagg, Miss Margaret Hughes, Rev. David and Mrs. Claxton and Dr. and Mrs. John F. Carrington. Dr. John Carrington, shown in this photograph at work on Biblical translation, is helping to establish the Free Protestant University.

# TEACHER- EVANGELISTS HELP THE CHURCH

Approximately ninety per cent of the people joining the church in Lower Congo are Angolans. The majority are refugees.

Settled in hundreds of villages are about three hundred men who were teacher-evangelists in Angola. While they are not employed as teacher-evangelists in Lower Congo, their presence is of tremendous benefit to the church.

# FREE-NEW LEAFLET



An attractive twelve-page folder—*Brazil—Land of Hope*, which gives up-to-date information about B.M.S. work in that country, is available for free distribution in quantity in the churches.

When ordering, please state the number required. Copies of the leaflet may be obtained from:

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# Acknowledgements

(Up to 4 April, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Work:** Anon., £2; Anon., 10s.; Anon., £1; J.B., £3; N., 10s.; Anon., £10; Anon., £5; Anon., £1; Two Old Age Baptist Pensioners, £2; Anon., £2; Anon., £1; E.R.D. & K.C., £2; Gilbert, £5; E.C.M. (seeds), 5s.; Anon., £5; Anon., £3; Anon., £10; Reader of *Missionary Herald* (Angola Refugees), £10; In Gratitude (Pakistan Relief), £10; J.C.C., £1; E.G.M., £5; Anon., £5; E.M., £2; Anon., £5; Anon., £3; A Sympathizer

(for India Famine), £5; A Welshman, £2; B.B., £16 8s. 11d.; Anon., £6; Anon., £6.

**Medical Work:** Anon. (Leper children), £4; Anon., £2; Two Old Age Baptist Pensioners, £2; Anon., £5; Anon., £1.

**Special Medical Appeal:** T. R. Plums, £24; J.B., £2; Anon., £2; Anon., £1; In His Service, 10s.; Anon., £1; Anon., £3; Anon., £10; P.R., 5s.; Number Sixteen, £1 10s.; E.G. & J.C., £1 10s.; Anon., £1; B.B., £16 9s.; Anon., 15s.; Anon., £5 5s.; Anon., £1; X-tra, £1; Stand in the Gap (Ezek. 22 v. 30), £25.

## Legacies

The following legacies have been gratefully received in recent months:

					£	s.	d.
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22	Mr. J. E. Hartley, Bradford	..	..	..	400	0	0
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<b>April</b>							
5	Miss R. L. Blackgrove, Farningham	..	..	..	1,000	0	0

## MISSIONARY RECORD

### Arrivals

- 24 March. Rev. H. W. Nicklin, from Barisal and Rev. J. K. Skirrow, from Rangamati, East Pakistan.
- 15 April. Mr. A. Ripley from Moerbeke, Congo Republic.
- 16 April. Miss L. Quy, from Nagpur, India.
- 20 April. Dr. and Mrs. J. C. Williams from Cuttack, India.
- 25 April. Rev. J. D. Rowland from Narayanganj, East Pakistan.
- 28 April. Rev. B. C. R. and Mrs. Henry from Balliguda, India.
- 30 April. Rev. E. Sutton Smith from Colombo, Ceylon.

### Departures

- 19 April. Rev. D. F. and Mrs. Hudson for Calcutta, India.

### Birth

- 11 April. To Dr. and Mrs. I. R. Grant at Pimu, Congo Republic, a daughter, Barbara Jane.

### Deaths

- 26 March. Mrs. L. L. Winfield (India Mission, 1914-54).
- 12 April. Miss E. A. Rossiter (China Mission, 1911-46).

## THE BAPTIST TIMES

**B.M.S. news and pictures**

**Features on Churches**

**World Baptist News**

**Articles - Bible Studies**

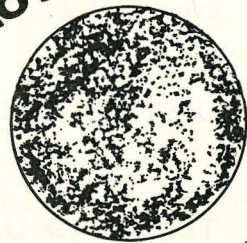
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27 April. Miss L. M. Gulliver, of Northampton. (Member of General Committee since 1931, Honorary Life Member since 1959.)

**Background to Prayer..**



**(Based on the Prayer Calendar)**

Our prayers are asked for the churches which belong to the Bengal Baptist Union, and for the missionaries and pastors who serve in those churches.

An article in this issue gives information about the work in Calcutta where more pastoral and evangelistic help is needed.

During last year the 70 churches in the West Dinajpur District Union doubled their income. This is most encouraging and we can give thanks that this is an area where there has been a considerable response to the Gospel.

In charge of the Baptist Mission Press in Calcutta is Mr. George Nullis.

The Press continues to produce Christian literature in many languages. Work has been begun on a Santali New Testament, which has involved the use of special characters.

The three English-speaking Baptist churches in Calcutta and Howrah have all benefited by the services of B.M.S. missionaries who reside in the city. There are also 12 other Baptist churches in Calcutta where services are held in Bengali, Hindustani, Oriya and Telugu.

At present the only B.M.S. members of the Serampore staff are the Rev. E. H. B. and Mrs. Williams and Miss Frances Williams. It is hoped that by the end of this year another B.M.S. missionary will be joining them for theological teaching.

**The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.**

**Telegrams: Asiatic London W.1. Chairman: Rev. S. J. Gray, H.C.F. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.**

**Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Overseas).**

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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*July 1966*

**6d**



# PRAY FOR FELLOW BAPTISTS IN THE SOUTH MIZO DISTRICT OF ASSAM, INDIA

SOME years ago a careless Swoman of the village of Pukpui, in the South Mizo Hills of Assam, left the fire in her house unattended and went off to draw water at the spring. While she was away a flame set the house alight and before long the fire spread to neighbouring dwellings and 110 families were rendered homeless.

The Indian Government, the B.M.S. and others helped to re-establish the village and in time a new village rose where the charred posts and ashes had been.

On 15 March this year fire created havoc in Pukpui once again, this time not through careless accident but by design. According to one report, Pukpui was one of twenty-four villages set on fire by Indian troops sent to quell an uprising of armed Mizo volunteers belonging to a political party known as the Mizo National Front.

Baptists of Britain and Presbyterians of Wales, who have heard their missionaries tell the amazing story of how the Gospel message in the past seventy years has penetrated into every village of the Mizo Hills and brought almost the whole tribe into the Christian Church, will have been surprised that Mizo people should resort to force in order to achieve political ends.

The spur to the action of the M.N.F. was the partial success of the Nagas in their pursuit of independence.

Like the Nagas they feel that racially, linguistically and in other ways they have no affinity with the Indian people and that they should never have been in-

cluded in the new India when Britain withdrew in 1947.

Since the Nagas were granted more autonomy as the sixteenth State of the Indian Union, the desire of the Mizos for similar treatment has grown, but it is unlikely that many Mizo Christians approve of the violent methods adopted by the M.N.F. which could only lead to stern repression by Government forces and much suffering for the civilian population.

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**By H. W. CARTER**

*B.M.S. Associate Secretary  
for Asia*

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The reaction of the Mizo Baptist churches has been two-fold. One approach to the sad and unexpected situation in which they found themselves was first to look within to see if there was need for repentance for failing in their Christian life and witness, and then to give themselves earnestly to prayer for a speedy end to hostilities.

The second approach was to take up the role of peacemaker. Within days of the outbreak of fighting, three leading ministers made a hazardous journey of over 100 miles to try to negotiate a cease-fire.

The attempt was not entirely successful, as the authorities did not consider the time opportune, with their retaliatory operations just getting under way.

In recent years, Mizo Baptist leaders have been taking over more and more responsibility for

the total work done in the Hills, and the B.M.S. is at present represented by only two missionaries, both nursing sisters, Miss E. M. Maltby and Miss J. T. Smith.

For some weeks after the trouble started, there was no news of them, but when word did eventually come, it was to the effect that they were safe and well, able to carry on almost normally with their work and happy in the belief that they were in the place of the Lord's appointing at a time when they could bring special help and comfort to sick and fearful people.

It is certain that the events of the past few months will have seriously impeded the work of the Church, including its mission to the Chakmas and Tripuras, and will continue to have an adverse effect for a long time to come.

The Mizo people, their church leaders and their missionaries all need our prayers, that they may have courage and wisdom to match the hour, enabling them to make of present circumstances an opportunity of confronting the Indian army and the political leaders of India with the claims of the Lord Jesus Christ.

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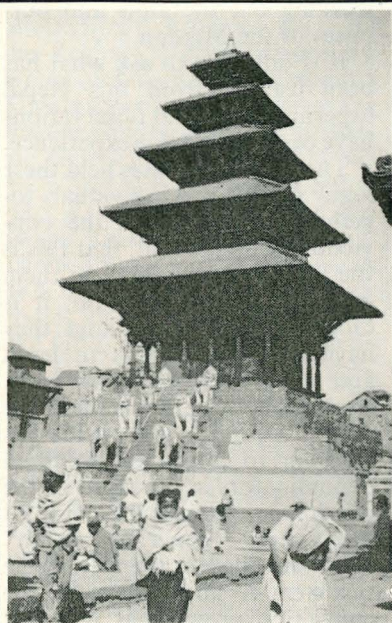
## CAPTION FOR COVER PICTURE

A view of Lungleh, the largest town in the South Mizo District of Assam, India, taken from Zotlang village, near Serkawn.

It is at Serkawn that B.M.S. missionaries live.

(Photo: N. B. McVicar)





The tallest building in Nepal—a Buddhist Temple in Bhatgaon.

# UNITED MISSION TO NEPAL

By JONATHAN LINDELL

The story of a unique experiment  
in missionary co-operation.



A typical Nepali Hill woman.

**T**HERE are many parts in this story: the fascinating country and interesting people, the political history, the problems of a growing nation, the religious situation, the co-operation among numerous Christian missions, and the drama of an emerging church. From these many parts the story of the "United Mission to Nepal" takes shape. It is a unique story of missionary co-operation.

The word "Mission" in the name indicates that this is an ordinary Protestant missionary organization, one of hundreds involved today in the world-wide missionary movement. On the other hand, the word "United" means that many separate missions have joined together to work as one body in the land of Nepal. Here is a mission, composed of a wide variety of nationalities, denominations, mission and church traditions, which for eleven years has been growing steadily in strength, health, work and fruit. As a

result, people frequently ask: How does it work?

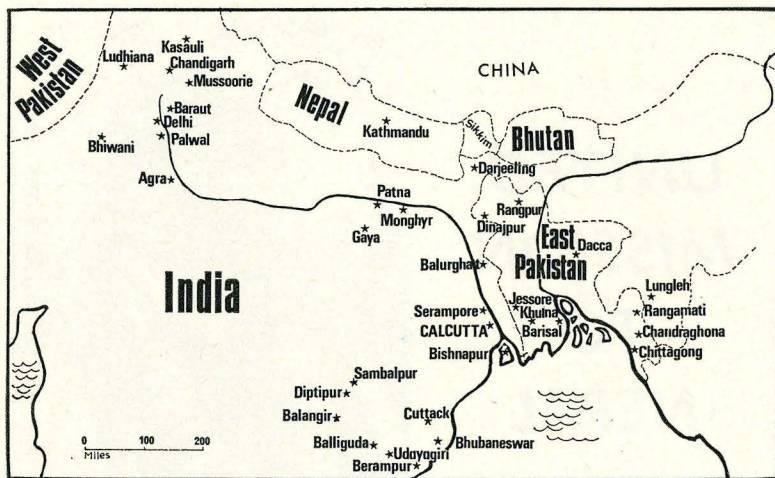
First we must get the background story. The small country of Nepal, in the Himalayan mountains between India and Tibet, was once a little known closed land of central Asia. But in the past fifteen years this country has become one of the fastest-evolving nations among the newly emerging countries of the world "... in conformity with the times and in tune with the prevailing climate in our country ... a new socio-economic system has been set afoot. ... It is a bold renunciation of the old and the outmoded and it is an affirmation of the aspiration for a new Nepal". That is the way it is described officially. It is a dramatic story of political changes, joining the United Nations, new trade treaties, a friendly, open atmosphere, development missions, technical progress involving wheels, roads, schools, chickens, bridges, radios, pumps,

medicine, electricity, and so on.

Within this nation-building situation Christian missions have played an important role. They form the latest chapter in a long story of missionary concern for this country.

More than 130 years ago Carey and his associates translated the New Testament into the language of Nepal. Seventy years ago the Old Testament was finished. Though the country remained closed, interest grew. Various missions and individuals moved close to the border and worked among Nepalese in India and with transients coming in and out of the country. Numerous attempts were made to begin a work within the country. Individual Christians went in at first. Later, two families were expelled. Several evangelists died of severe malaria, another was persecuted and left the country. However, by the late 1940s a dozen missions were working along the borders, conducting active, though limited, work





among the Nepalese. A growing reservoir of concern, prayer and witness was built up.

With the initial political changes in the country (1950-51) came the opportunity for Christian missions to enter. The occasion and nature of that opportunity was something far beyond the "wildest imaginations" of those concerned with the witness to Nepal. A missionary teacher from nearby India, Dr. Robert Fleming, Sr., made field trips into Nepal to collect birds. With him on these trips in the early 1950s went three medical missionaries, who rendered valuable medical service to the people. These services were greatly appreciated and led to an invitation from the Nepalese government to start medical work in Kathmandu and Tansen. These missionaries, and the Methodist and Presbyterian boards which they represented, responded affirmatively and expressed the desire that this opportunity should involve the concerned world-church-mission as a whole.

### Surprising response

Accordingly a call was sent out and the response was surprising. First, 10 boards and societies met in 1954 to form the

"United Mission to Nepal". Since then others have joined, until today there are 23 member bodies which contribute 102 workers, along with funds for the conduct of the work of the Mission in a dozen places throughout the country.

### From churches all over the world

These member bodies are from India, Japan, Australia, the United Kingdom, Europe and North America. They represent at least ten different Protestant denominations. There are boards of established church bodies and there are independent mission societies, each subscribing to the constitution of the United Mission—to its statement of faith, its aims and purposes, its rules of operation, its principles and practices.

Each member body sends its representatives to the board of managers. Each parent body supports its missionaries according to its own scale of salaries, allowances and furloughs. Each contributes to the general operating fund and to the capital fund. But once the funds and workers reach Nepal they become the United Mission. There they are one body, a completely unified group, committed to

working out the aims and purposes of the Mission.

It is only fair to ask what has been learned from this Nepal experiment. Several observations have derived from the experience.

The cement that has held these many groups and individuals together in this way is the conviction, shared by all, that this is the way God has given to them to work in this situation; it is God's will for them, and they have given themselves to learn and work together accordingly. Each group in turn has faced the issues involved and made its decision to join. The common denominators in the roots of the missionary movement and its motivating "heavenly vision" have prevailed in them to make this step. As the years pass, the conviction grows that it is the right way.

One way of distinguishing missions in the world-wide movement is to differentiate between boards of denominational church bodies and independent interdenominational societies. Both these types play prominent parts in the world mission of the Church, and there are both types in the United Mission. There are the boards of large and small denominational church bodies, such as the Methodist, U.S.A., United Presbyterians, U.S.A., the Disciples of Christ, Mennonites, Wesleyan Methodist, U.S.A., as well as the United Church of Canada, the Church of Scotland, the Baptists of Great Britain and of Sweden, the Free Church of Finland, and the Anglicans of Australia. Some of these have joined with their sister churches in India for this work in Nepal.

### From Interdenominational societies

Among the independent agencies there is a small mission society that has arisen in Japan which sends its workers. There



are also interdenominational and international societies such as the Regions Beyond Missionary Union and the Bible and Medical Missionary Fellowship; there are smaller, similar societies including the Central Asian Mission, the World Mission Prayer League (U.S.A. and Norway) and the Swiss Friends for Missions. There are associated groups as well. From the 23 member bodies come Christians with a like faith, a dedication to Christ and His mission and a readiness to work together in unity.

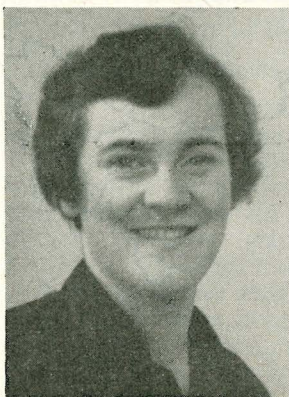
The putting together of such a variety of missionaries has meant a sifting out of non-essentials and a tying-in of hardcore values; in other words, a pruning and a grafting. This process has proved mind-opening, faith-strengthening, and health-giving.

### Decided advantage

The pooling of resources of men and means has been a decided advantage in the conduct of the work. Some small groups could not have entered to work had they not joined in with others. Planning the work,

assigning workers, carrying out decisions have been greatly strengthened because of a common pool of resources.

By this action these resources are freed from those often subtle requirements to produce results



B.M.S. missionary nurse, serving with the United Mission to Nepal at the Kathmandu Hospital, is Miss Margaret Robinson of Heaton Baptist Church, Newcastle-on-Tyne. She began her missionary service in 1962.

In the autumn she will be joined by another B.M.S. missionary nurse, Miss Sylvia Slade.

that may be expected by the sending body. This is a refreshing liberation. It does not mean a freedom to do "any old thing" or act "any old way". The missionaries are still conscientious and responsible persons, members of the Church of Christ and committed to His mission in the world. But there is less playing to the "home end" in questions of how and what. This means a freer work in terms of the interest of the church and the mission in that place. Subtle tendencies towards possessiveness and self-production tend to drop out of the picture. The more we observe this by-product the more we are inclined to call it a blessed liberation.

The Mission is not following the policy of creating a church in the traditional sense. The church is growing up on its own, organizationally apart from the Mission. The Mission and the church run parallel to each other. Mission workers join as individual members in the churches and from that footing make their contribution to worship and witness.

### A unique experiment

There are many indications that the Mission to Nepal is going well. We believe this is the way the Lord has led us to work in this situation and at this time. We believe it is His doing. We count each day that we can live and work here in the Mission as a gift of grace. We are not trying to tell others what to do in other places. We are simply relating our experience here. Missions in other locations may encounter different situations. But for us this has been a unique experience in the united nature of our mission. It is a continuing and happy experience.

(Reprinted with permission from World Vision Magazine, September 1965.)



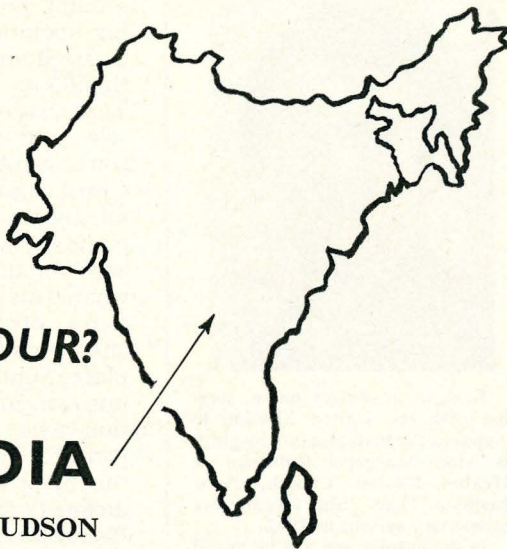
(Photo: E. G. T. Madge)

A vegetable market at Kathmandu.



# WHO IS MY NEIGHBOUR? IN INDIA

By DONALD F. HUDSON



**W**HEN India became independent there were many problems and many uncertainties facing both the nation and the Christian Church within the nation. For the nation there were first the urgent needs arising from the partition of the country, and secondly the need to build up a modern democratic community, which could be truly independent.

For the Christian Church there was the problem of living and witnessing as a minority community which had lost many of the intangible privileges which it had possessed under the previous regime. For the nation the last eighteen years have seen great strides made, but the problems are far from complete solution.

For the Christian Church the first great landmark was the provision of the Indian Constitution that every citizen had the right to practise and to propagate his own faith. Apart from a somewhat local and partisan attack on Christians in Madhya Pradesh, which was not much more than a nine-days'

wonder, independent India has proved a much happier place than many feared.

In some areas, notably the north-east, and among tribal groups in Central India, the increase in the Church has been spectacular. With the formation of the new state of Nagaland there is one area where Christians are in a majority, and hold positions of high responsibility.

## In responsible positions

Throughout the country it is generally true that the proportion of Christians in responsible positions is out of proportion to their total numbers, and the demand for education in Christian schools and colleges has increased rather than diminished.

As the Christians became more assured of their place in the country, they also began to realize more fully their responsibilities to share in the country's problem of refugees. In one sense the mass migration in the West proved to be the more manageable part of the problem, since in spite of its terrifying

magnitude the size of the problem was soon clear.

In the East it was very different. In 1947 there was a sizeable migration across the border, but the real fact of partition did not come home to most of the people for at least three years after that, and from that date until almost the present day, it has been a running sore, at times more or less severe, but never healed.

Many of the Christians, particularly the more influential, from East Pakistan, identified themselves with the minority community, and left the country through fear. It was not too difficult for the Christian community to absorb and rehabilitate these, many of whom had relatives and friends across the border, but it was soon felt that there was also a responsibility for the larger problem.

## Remarkable efforts

For Governments, both State and Central, the uncertainty of the size of the problem made almost insuperable difficulties, but remarkable efforts were made, and a large part of it was dealt with.

There remained, however, a "hard core" who seemed outside all Government schemes, and who appeared to be turning into a permanent liability. Many of these were concentrated around Sealdah Station in Calcutta, and in 1963 the Christian churches, through the Bengal Refugee Service decided to tackle the rehabilitation of these people. The project was tackled on an inter-denominational basis, with international help, and proved highly successful.

The second great need of the nation has been tackled in a series of Five Year plans, of which three have been completed. The most obvious signs of these are the great new steel towns, and expanded industrial



areas, particularly in the north of India.

These have resulted in great migrations of population, to an extent not known before in India, and among these migrants have been many Christians. In particular, educated young men from Kerala, where there is a serious unemployment problem, have moved north, and formed Christian *nuclei* in these new towns.

### Steel towns

The National Christian Council was very quick to see the need, and an Industrial Secretary was soon appointed. Before the steel towns were completed there were organized congregations in Bhilai, Rourkela and Durgapur; in the last two on a Union basis.

By 1963 the N.E. India Economic and Social Institute, with a staff of Anglican, Methodist and Baptist workers was set up

to deal with the area which is being called "the Ruhr of India".

### The challenge of the day

To meet the challenge of the day, the Christian churches, with much help from outside, particularly from the Theological Education Fund, have laid great stress on leadership training. The number of colleges training at diploma or degree level has gone up from half a dozen to over thirty, and a large number are Union colleges.

The Christian Medical Colleges at Vellore and Ludhiana have also been greatly strengthened and expanded.

Yet the Church in India is still largely a rural church, and everywhere a poor church. The potential resources are great, as are the potential resources of the nation, but sometimes it seems that the problem of tapping these resources are almost insuperable.

We, in India, are grateful for the preservation, alone of the newly-freed countries, of a fully democratic way of life, and the possibility of the expansion of the Christian Church without hindrance.

This is the first of a series of articles on "Who is my neighbour?" in various parts of the world.

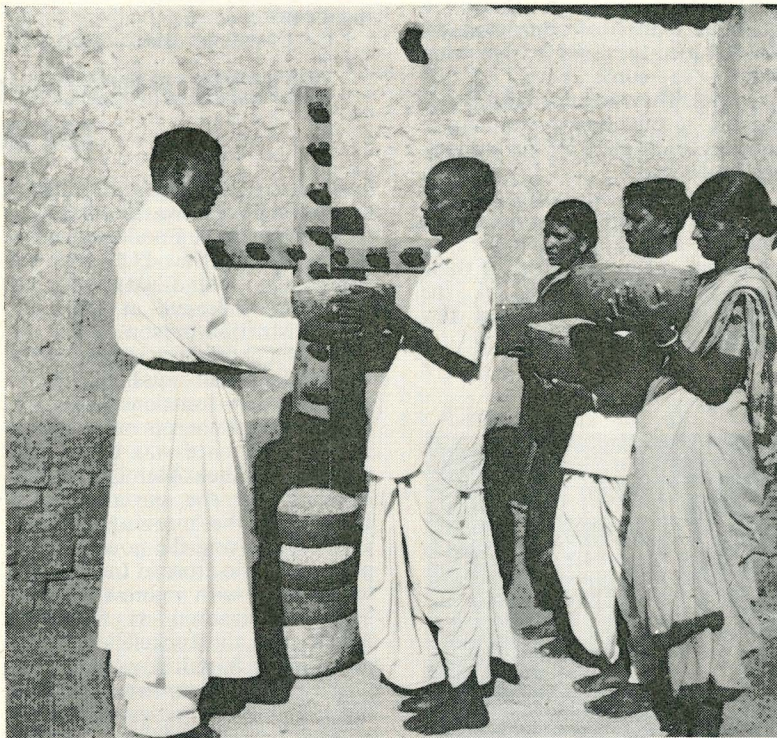
These articles are being published in the magazines of the major British missionary societies.

The author of the article, Rev. Donald F. Hudson, Secretary of the Board of Theological Education in India, has been a B.M.S. missionary since 1940.

Next month's article will be on the Caribbean and written by a Methodist.

Like Paul in Ephesus, we see before us an open door—and many adversaries. The adversaries are not human, but are the age-old enemies, ignorance, poverty, and frustration.

Fortunately, too, we have many friends, both inside and outside the Christian Church, in the missionary societies, Christian Aid, Oxfam, and many other agencies, on whom we shall depend for many years to come to help us to build up a true Christian community in India.



(Photo: M.M.S.)

Harvest gifts of rice being brought to a church in South India.

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**URGENTLY NEEDED**  
**£120,000**  
**OF THIS YEAR'S TOTAL**  
**INCOME BY 2 OCTOBER**

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A Food Production Conference in New Delhi in March 1966. From left to right can be seen Mr. Alan Casebow (B.M.S.), Mr. R. Larson (U.C.M.S.), and Mr. Jim Howard (Oxfam representative for South Asia), Mr. Casebow and Mr. Larson are both missionary agriculturalists working at Diptipur in Orissa, India.

## WORLD'S POOR GET CRUMBS", RELIGIOUS

Like Lazarus, the poor of the world are crying out for respect and getting only crumbs from the rich man's table, religious leaders from around the world warned.

An appeal to the conscience signed by many of the participants in a conference on the Second Vatican Council said the growing gap between rich and poor nations constitutes a burning scandal. Roman Catholic, Protestant, Orthodox, and Jewish scholars prepared the document at Notre Dame University, Indiana.

Signers pledged themselves to the work of eradicating "an evil so vast that it could, unchecked, call down upon the nations the terrible judgment of a just and compassionate God".

The increasing affluence of the West and deepening misery of the rest of the world "makes a mockery of all pretensions to be a Christian and humane society," the statement said.

"It threatens the resort to

## FOOD PRODUCTION IN NEW

## Burma Asks Missionaries To Leave

Protestant, Anglican, and Roman Catholic missionaries have had to leave Burma in compliance with a recent edict of the country's government that all foreign missionaries who have entered the country since 1948 leave by 31 May.

"The departure of these missionaries from Burma marks the end of an era, but not the end of Christian work in the country," said Addison J. Eastman, a director of Missions for the National Council of Churches in the U.S.A.

"There is now in Burma a Christian church of approximately 600,000 members and it is growing rapidly in some parts of the country. This church has itself become a missionary community and has developed a strong indigenous leadership."

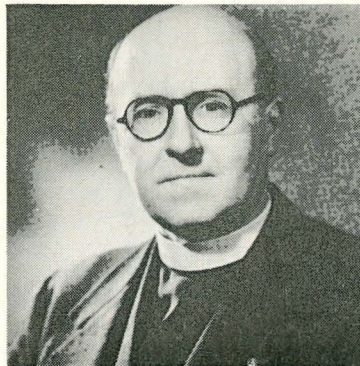
Missionaries throughout the years had founded educational, medical and social service institutions in Burma. Most of these have been taken over by the government within the past few months.

## Elected Honorary Member

At the Annual Members' Meeting Rev. A. H. Kirkby, B.D., Ph.D. was elected an Honorary Member of the B.M.S. General Committee in view of important services rendered to the Society.

He was the Society's chairman from 1964-65 and has served on General Committee since 1949.

He is minister of Victoria Road Baptist Church, Leicester.



As a very new agricultural missionary in India I was privileged to be able to attend a Food Production Conference in New Delhi held in March this year. I went with my American colleague at Diptipur, Orissa, Mr. Bob Larson.

It was a conference organized for all agricultural missionaries in India. Many missions and denominations were represented. The conference was opened by the Hon. Ashok Mehta, Planning Minister for the government of India, and the morning was devoted to hearing the government's plans for agriculture in India. Later we listened with interest to what such organizations as the Ford Foundation, the Rockefeller Foundation and U.S. A.I.D. were doing.

We also heard something of what individual missionaries are doing on their own projects.

Finally we split up into three groups to discuss—extension work,



# ET "RICH MAN'S DUS LEADERS SAY

violence. It even carries within itself the apocalyptic risk of wider war and ultimate destruction."

The appeal noted that whilst the white, Christian and western nations constitute less than 20 per cent of the world's peoples, they consume some 75 per cent of the world's income.

"Moreover," the statement added, "they grow richer by not less than three per cent a year. In 1965 they added to their existing national incomes \$60 and \$70 billion—a figure which is considerably larger than the entire national income of all Latin America and twice as large as that of India or Africa.

"The peoples in the West can hardly be said to recognize the issue, when year by year, as their wealth increases, the attention, the investment, the aid they give to the poor continents actually falls away. Each year a lower proportion of rising national income is devoted to direct assistance."

## ON CONFERENCE DELHI

water resources, and finance—three aspects which the conference highlighted as being very important. We then all came together and discussed our findings.

**By A. J. CASEBOW**

One very important result of this conference was the formation of an organization supporting and bringing together the resources of agricultural missionaries in India. This organization would act as a clearing house for information, help with advice on important agricultural machinery, fertilizer, etc., and might provide capital loans for certain projects.

This organization is something for which agricultural missionaries in India have felt a need for a long time. Our hope and prayer is that it may be a real help to the work of God through agricultural missionaries in India.



Recently Nicholas Products Ltd. gave two million Aspro tablets to Charities to aid their medical work. In this photograph the Rev. G. P. R. Prosser, B.M.S. Editorial Secretary, can be seen accepting, on behalf of the Society, a token of a gift of 200,000 Aspro tablets for use in B.M.S. mission hospitals. The token was presented by Mr. R. W. Middleton, Marketing Director of Nicholas Products Ltd. The hope was expressed at this function that other drug manufacturers would also make donations in kind, to help alleviate suffering in countries where there is great medical need.

### Bibles For India

The largest distribution of Scriptures in its history is reported by the Bible Society of India for 1965.

3,578,000 copies of the Scriptures were distributed throughout India in the past twelve months, a 28 per cent increase over the previous year.

Local contributions to help support the work also rose—£28,000 was donated, an increase of almost 8 per cent.

### Chairman of B.M.S. Women's Sub-committee

This year Miss Maureen G. Sleeman is chairman of the Women's Sub-committee.

A member of the South Street Baptist Church, Exeter, she comes from a prominent Baptist family and is well known for her keen interest in B.M.S. affairs.

She has served on B.M.S. General Committee since 1958 and is missionary secretary of the Devon and Cornwall Association.

### Pastor For Pakistanis

The Methodist Church in Pakistan is sending one of its leading pastors to England as its first foreign missionary.

#### Missionary to 200,000

The Rev. Eric N. Daniels, pastor of the Central Methodist Church, Karachi, will serve as missionary to the 200,000 Pakistanis in England.





# THE ACTS OF THE HOLY SPIRIT IN ORISSA

## PART III

By K. F. WELLER

*This series of articles is being published in connection with the celebration this year of the One Hundred and Fiftieth Anniversary of the founding of the General Baptist Missionary Society, which began work in Orissa.*

*Last month Mr. Weller wrote about some of the Christian Institutions which have been founded in Orissa and ended by referring to the valuable work of the Cuttack Mission Press.*

THE financial resources of this Press have been, and still are, a cause of anxiety, but we believe that it is one of the most important factors in the propagation of the Gospel, and the building up of the Church in Orissa.

Bible revision and translation have also been the concern of Baptist missionaries and Indian leaders. Starting with the work of Dr. Buckley on the revision of the Oriya Bible missionaries and national leaders have given much patient and devoted service to this important task. A new revised translation of the New Testament was completed several years ago, and work has been started on the revision of the Old Testament. All this has been done under the auspices of the Bible Society.

Mention should be made of the translation of the New Testament into more colloquial Oriya by Rev. H. W. Pike. Since 1927 there have been several editions of this version printed.

In 1893 the translation of St. Mark's Gospel into Kui, the language used by the people of the Kond Hills, was completed, using the Oriya script. Later the translation of the whole New Testament was undertaken in Roman script. Work on a revision of this translation has been commenced, and this will be printed in the Oriya script.

The Cuttack Leper Asylum was started in 1919. The buildings were erected by the Govern-

ment, and their maintenance was provided by the Public Works Department. The Mission to Lepers working in conjunction with the B.M.S. were responsible to the Government for the management of this work. A B.M.S. missionary acted as Superintendent. After 35 years of rewarding and devoted service the control of this work passed into the hands of the Government in December 1954.

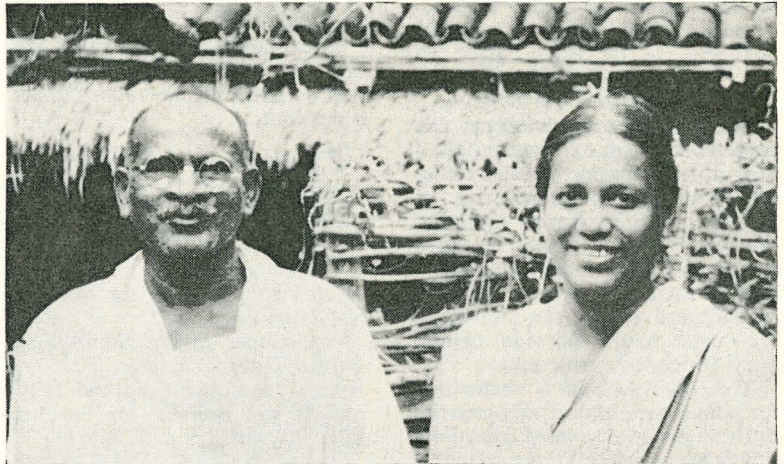
### Two hospitals

The B.M.S. founded two hospitals. Dr. Ottoman, who was working in the Berhampur Town Hospital, heard the call and joined the staff of the B.M.S., and in 1900 opened a dispensary for women and children. Gradu-

ally this work developed until today there is a large hospital for women and children which is rendering valuable service. It is a recognized training centre for nurses.

The need for medical work in the Kond Hills was recognized for many years. After a visit to the Kond Hills by Dr. Fletcher Moorshead, the Medical Secretary of the B.M.S., he felt the need to establish a hospital in G. Udayagiri. It was not until 1929 that the first mission doctor arrived, and started the work, but after three years he left. When Dr. Moorshead died in 1934 it was decided that a fitting memorial to him would be the fulfilment of his desire.

The 13 January, 1939, will



(Photo: N. A. Outlaw)

Miss B. Panda, one of the leaders of women's work in Orissa, with a Munda Christian at a Women's Camp in Sambalpur.





Mrs. Bruce Henry displaying Christian literature in an Indian village, using an upturned rope bed as the background to her display. A second display bag is hung on a nearby post.

As a result of Mrs. Henry's enthusiastic leadership, book sales have doubled in the Kond Hills District Church Union, Orissa, during the last two years.



The villagers gather around to buy books and are highly amused when the Pastor hangs a book display bag round his neck.

(Both photos from *Go Teach*, official organ of the Central Adult Education Committee, National Christian Council, Nagpur)

ever remain a red letter day in the annals of the Kond Hills, for on that day Mrs. Moorshead performed the opening ceremony of the hospital known as the "Moorshead Memorial Christian Hospital".

This hospital also is a centre recognized by the Government for the training of men and women nurses.

In both these hospitals significant and encouraging progress has been made in the training of national personnel, and some of the responsible posts are now held by nationals.

#### **Concern for the extension of God's Kingdom**

As far back as 1868 the Cuttack Church showed an eager interest in the extension of the Kingdom of God. The Indian Auxiliary Mission was formed, and supported the pastor at Khurda, and helped in the new settlements of orphans, particularly at Pipli. Later in 1881 the Indian B.M.S. was estab-

lished. A worker was sent to Angul and for 15 years good work was done. In 1915 the I.B.M.S. had to close down through lack of funds, and the mission station of Angul was taken over by the B.M.S.

In the meantime in 1908 the Utkal Christian Church Union was formed. This came out of a meeting of the All Orissa Christian Endeavour Convention which was held in Cuttack that year. This Church at first appointed some retired workers of the B.M.S. for evangelistic work, and later sent a number of young men for training in the Theological College in Cuttack. Many churches which were unshepherded at this time were provided with pastors. The Utkal Christian Church Union founded the Church at Jatni (Khurda Road).

#### **Integration of Church and Mission**

After the Jerusalem Conference of 1928 a move was made

to bring about a closer integration of the Church and Mission.

A meeting was held at Easter in Puri, which was attended by Indian leaders and missionaries working in Orissa. As a result of this consultation the Utkal Baptist Central Church Council (now called the Utkal Christian Church Central Council) was established in April 1933. Six District Church Unions were organized, i.e., Cuttack, Puri, Ganjam, Sambalpur, West Utkal and Kond Hills. The Utkal Christian Church Union was merged into this newly formed Church and Mission partnership.

Since 1933 the B.M.S. has continued to render service through the functions of and in partnership with the Utkal Baptist Central Church Council.

#### **Significant progress**

The areas in which most significant progress has been made are in West Utkal and  
(Continued on page 110)



# ACCORDING TO PRESCRIPTION

By RHODA COULDRIDGE

**D**OCTORS and nurses new to medical mission work are always surprised to find that many patients are already familiar with the names of certain drugs. True, it takes a little while to realize that a request for *Pulukantzi* means a dose of Epsom salts, or a plea for *sippyng* is aspirin. But, there is no doubt about the pronunciation of penicillin, and sulfa-drugs, and some of the antibiotics which are all very potent and very precious.

## Full-time pharmacist

There is not usually a wide range of drugs on the shelves of a small dispensary, but at the Kimpese hospital the supply and demand is great enough to merit the services of a trained pharmacist.

For a long time there has been no one qualified for this task, but in September 1965 Miss Irene Dunn, M.P.S., came out to Congo. She was appointed to serve at the Yakusu Hospital, but because of the Stanleyville

troubles, it was not possible for her to go there, so she is at present helping at Kimpese.

## Orderly arrangements needed

A new pharmacy has recently been opened, the drugs had been moved in and safely locked away, but there was no orderly arrangement. Miss Dunn's first job was to classify and arrange the stock. At the same time there was the daily supply of medicines to be distributed to each ward, and to the numerous out-patients.

Patiently Miss Dunn prepared her stock book where every drug is listed and the amount in stock carefully checked. There are three boys who help in the pharmacy. Two are Christians and take their turn with Miss Dunn at leading the dispensary prayers. They are members of the Scripture Union and follow the daily readings.

Miss Dunn gives lectures in pharmacy to the student nurses, and welcomes any who come for practical experience of weighing

out and making up powders and potions.

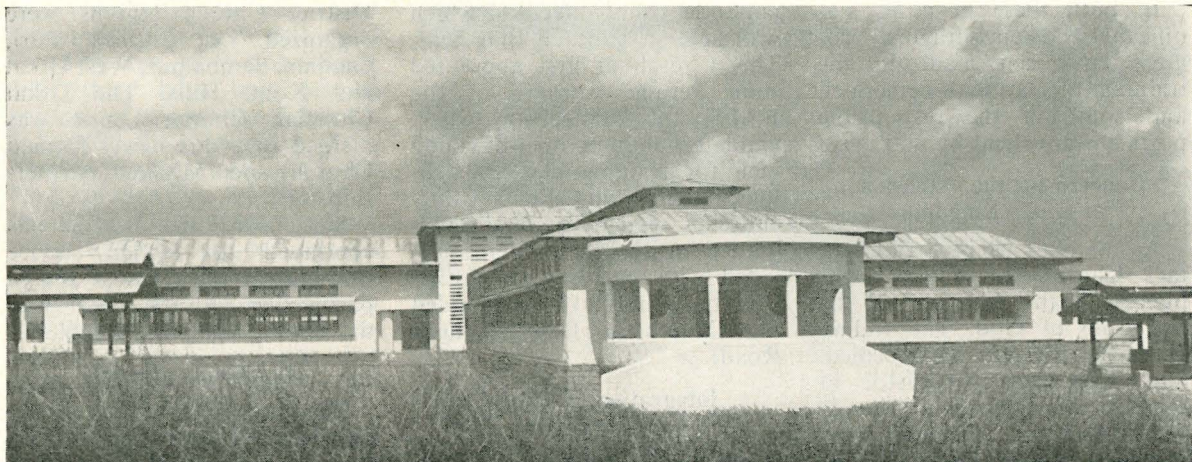
At the window where the medicines are dispensed to out-patients there are usually anxious faces peering in, and frowns of concentration as the instructions and prescriptions are given out and their usage explained.

Lectures are given in French, but the Kikongo language is needed for a closer link with the patients, and especially for teaching the mothers to care for their little ones.

Miss Dunn is to take charge of the library of Christian literature which is circulated amongst the long-stay patients in the orthopaedic ward.

## To spread the glad news

She is also studying Kikongo in order to have a closer contact with the patients, for she has come to Congo not just to dispense medicines but to spread the glad news of Christ the Saviour, the great Physician and Healer.



The surgical block at the Protestant Hospital and Medical School (I.M.E.), Kimpese, Congo.



# ONE DAY IN THE LIFE OF A PASTOR'S WIFE IN BRAZIL

By EILEEN CLARKE

THE windows are shuttered and all appears to be dark as I lie in bed pondering over what the new day holds. A voice calls out "Mummy" and at 6.30 a.m. the day for me has begun. The sun is up. The very brightness of the atmosphere is enough to call me from my bed and make a start on the chores of the day while it is yet cool.

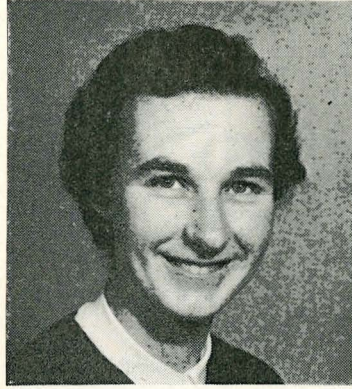
I need not go into details about the household chores, for they are the same as anywhere else. It is 9 a.m., the day's washing is on the line and the house is clean. I begin to rub the fat into the flour to make pastry when I hear hands being clapped. (We do not have doorknockers or bells here—visitors stand at the front and clap their hands.) It is our vice-moderator to speak to the pastor, but he has already left for a neighbouring village.

## Familiar sound

Within a few minutes I return to the pastry but listen! Yes, once again the familiar sound of hands being clapped. This time it is a boy of about ten who is struggling with a large sack of tangerines which he is selling for 6d. a dozen. "They're sweet," he cries, "try one and see."

After buying two dozen I return to the kitchen and am able to get the pastry completed and in the oven without further interruption. As I wipe the last of the cooking utensils I am called again to the door—this time it is a beggar who spins a yarn of being ill and having a large family to look after.

There are many beggars here who are just too lazy to work, and find begging an easy way of making money. This is true



Mrs. Eileen Clarke, who with her husband, the Rev. E. J. Clarke, serves at Loanda, Paraná, Brazil.

especially because being a Roman Catholic country the people feel that to give alms is a good way of earning merit in heaven. We do not give money to people who call. We only help financially the families which we know something about—and there are plenty of our own members who are very near to poverty.

The man moves on to the next house.

## Flannelgraph figures

Except for the day when I wash all the household linen I can usually be ready by 10 a.m. to think about "other things". Today I want to complete flannelgraph figures for a children's meeting, and I settle down to do this. Once more hands clap and there is another caller for the pastor.

He is a member in one of the neighbouring villages, and has come into the town on business. Brazilians are very hospitable people, and so naturally we follow their example. I invite him

to come back to lunch, when he can speak to the pastor at the same time.

We have church members in about six neighbouring villages. Each village forms its own congregation, but remains a part of the church here. Many of our visitors are people who come in from these villages.

We lunch at 11.30 a.m. This may seem early to you, but some Brazilians lunch as early as 10 a.m.

It is 1 p.m. and the afternoon's activities begin. One of the Sunday school teachers is coming at 3 p.m. to learn how to make flannelgraphs, but I think I can first manage to go and visit Dona Francisca, the president of our women's meeting.

Taking Michael with me I walk through the sandy roads to a little wooden house where five children can be seen playing happily.

## Recipes

We talk about the last women's meeting and discuss future meetings, deciding that some meetings which are partly devotional and partly practical would be of value. We decide that a cooking afternoon would help the people to introduce some nourishing dishes to go with their rice and beans — the staple diet here. Dona Francisca is keen to cook different meals and I explain how to make shepherd's pie.

She has a lemon tree in the garden and keeps hens, and so I show her how to make a lemon meringue pie, for she can make this very cheaply.

I return to keep the appointment with Dona Augusta and the flannelgraphs. We had tape-



# ONE DAY IN THE LIFE OF A PASTOR'S WIFE IN BRAZIL

(continued from previous page)



The congregation outside a Baptist church in Paraná State of Brazil.

recorded some singing and reciting by the children and we play it to her. She is thrilled to hear her little girl's voice.

I show Dona Augusta how to make the flannelgraphs and she experiments herself. I look through some old English magazines to find suitable pictures for her to stick to card and then to flannel. She leaves feeling happy that she has achieved something.

It is now time for tea and bath and bed for Michael. For me, I hope, a peaceful evening in which to darn a few socks, knit a few rows, read a few pages, and fall asleep—exhausted.

It is 1 a.m. and I hear a jeep door bang—the pastor has returned after holding services fifty miles away. I light the candle and lie in bed pondering over what the new day holds.

Full information about B.M.S. work in Brazil is contained in a 12-page folder "Brazil—Land of Hope".

This may be obtained in quantity for free distribution in churches.

Please state number required.

From: The Editorial Department,  
Baptist Missionary Society,  
93 Gloucester Place,  
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## THE ACTS OF THE HOLY SPIRIT IN ORISSA

(Continued from page 107)

Kond Hills (now known as the Phulbani District).

First let us take a brief look at the Church in the West Utkal area.

The base from which this work started was Sambalpur. After the American missionaries were compelled to leave this area on account of ill health it remained unoccupied, until 1879, when the Revs. J. G. Pike and P. Heberlet moved there. Some Indian evangelists were associated with them.

For fourteen years the whole district within a radius of 100 miles was faithfully toured and the Gospel preached, but with no apparent response.

Mr. Heberlet was deeply disappointed and concerned. He called his fellow workers together and for four months they waited upon God in prayer with a deep desire to know his will. During this period Mr. Heberlet suggested that the Gospel should be taken to the outcaste community.

This idea came as a shock to the Indian brethren who had never entered an outcaste village.

### The preaching of the Cross

One day in October 1893, the Rev. Daniel Das went into the outcaste quarter of the village of Budipadra in the Patna State. His preaching of the Cross met with an immediate response. From that day a movement of the Holy Spirit grew and hundreds of men and women from the outcaste community came in faith to the Saviour who had come to seek and to save those who were lost.

(To be continued next month)

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**£120,000**

**OF THIS YEAR'S TOTAL INCOME BY 2 OCTOBER**

*Gifts may be sent to:*

**Rev. A. S. Clement, Baptist Missionary Society,  
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# Acknowledgements

## Legacies

The following legacies have been gratefully received in recent months:

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12	Miss E. Wright, Leavesden .. .. .	4,116	19	6
14	Miss E. Wright, Leavesden .. .. .	332	10	0
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25	Mr. G. C. Reeves, Teddington .. .. .	15	0	0
28	Mr. H. C. Saunders .. .. .	50	0	0
May				
2	Miss A. E. Watson .. .. .	158	5	11
4	Mrs. F. M. Mitchell .. .. .	429	19	3
6	Miss Ellen Shermer .. .. .	50	0	0
11	Mrs. J. W. Islip (Women's Work) .. .. .	20	0	0
11	Mrs. E. Everndon .. .. .	200	0	0

(Up to 2 May, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

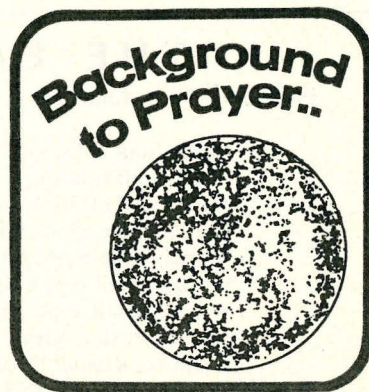
*General Fund:* O.A.P. (India famine), £5; Anon., £1; Anon., £10; Anon., £2; Anon., £1; Concerned, £2 10s.; Anon., £1 10s.; Anon., £50; Anon., £1; M.K., £1; In memory of Rev. A. Funnell, £1; In memory of Mrs. E. G.

Iveson, £2 2s.; Anon. (India famine), £100; Anon., £2 11s.; In memory of Mrs. E. G. Iveson, £2; Anon., Baptist, £5; Anon., £1.

*Medical Fund:* Anon., £5; "G.", £2 2s.; Anon., 10s.

*Special Medical Appeal:* Miss S. Forder, £1; Anon., £2; Mary, £20; Anon., £1; Anon., £30; Anon., £10; "Thanks for I.M.E.", £2; Anon., £2; Anon., £1 10s.; Anon., 5s.; Linda Gerrish, £1; Anon., £1; "In Memory of A. W. H. Moody", £20; Anon., £3 3s.; Anon., £1; Anon., £10; Anon., £50; R. C., Torquay, £1; Anon., £1; Concerned, £2 10s.; Anon., Llanelli, £5; Anon., £15 5s. 8d.; A.G., £1; Anon., 10s.; In His Name, £3; Reader of *Missionary Herald*, £1; Anon., £2; Mrs. Keogh, 10s.; Anon., £1; Anon., £1; K.O.S., £1 7s. 6d.; Anon., £2; Anon., £5; J. M. Shettleston, £1; Anon., £10; Anon., £1; Anon., £15; O.A.W.S., £5; M.B.A., £25; Anon., £100; Anon., £5; Anon., £5; Anon., £2; Anon., £1; Anon., £2; Anon., £3; Anon., £1; Anon., £1; Anon., £5.

*Deficit:* V.J.A., 5s.



(Based on the Prayer Calendar)

OUR prayers this month are asked for the Baptist Church of the South Mizo District of India.

As you will learn from the first article in this issue that in recent months this Church has undergone trial and difficulty because of the rebellion of the Mizo National Front.

There are fears that because it has not been possible to follow the normal process of cultivation, there will be a food shortage in this area at the end of the year.

The majority of the people in the South Mizo District of India are Christians. There is a Baptist community of over 48,000, and 180 churches with a membership of over 24,000.

Pray particularly for the leaders of the churches as they seek to minister to their people in the trying situation in which they now find themselves.

Let us give thanks to God that in the last few years over 2,000 members of the Tripura and Chakma tribes have been won to Christ through the missionary work of the Mizo Baptist Church.

B.M.S. missionaries in the South Mizo District are Sisters E. M. Maltby and J. T. Smith.

This month also we are asked to pray for members of the headquarters staff of the Society. For some time the Mission House has been under-staffed and this has created extra pressures on those who serve there.

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6 Southampton Row  
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## MISSIONARY RECORD

### Arrival

3 May. Miss E. K. Hope, from Patna, India.

### Departures

5 May. Rev. J. Nkosi, to Brussels; Miss P. E. Gilbert, to Brussels, for language study.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic London W.1. Chairman: Rev. S. J. Gray, H.C.F. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Overseas). Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



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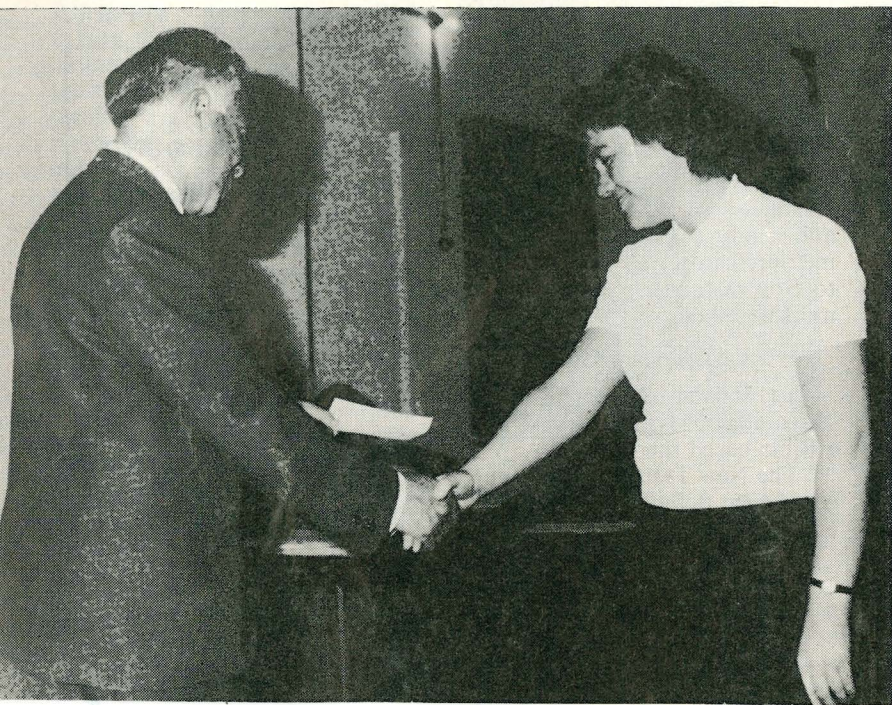
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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

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*August 1966*

**6d**



# MISSION TODAY

A NEW book which discusses frankly the problems facing Christian missions in the world today is Douglas Webster's *Yes to Mission* (published by the S.C.M. Press, Ltd., 9s.).

This is divided into four sections—"Misunderstanding of Mission", "Meanings of Mission", "Younger Churches", and "The Mission and the Passion".

The first of these has some important things to say. It is sub-headed "Towards a Re-assessment" and deals with the present climate of opinion about missionary work leading up to the dilemma of the modern missionary.

## Certainties

Douglas Webster refers to the mood of uncertainty which is sweeping the Western world and is reflected in recent theological debates. He suggests that there are certainties about the Christian gospel (the person and character of Jesus Christ, His teaching, death and resurrection, which ushered in a new era for man) which, if we are Christian, we must accept.

The under-developed countries need Christ. "The discharge of mission requires money to support it because it is dependent upon living agents. But mission is not the same as knitting clothes and providing money" are

sentences at the end of this section which are well worth pondering.

## Dilemma

The dilemma of the modern missionary is to be found in that the political shape and colour of the world have profoundly affected the position of missionaries. Once the missionary had complete freedom of initiative, now all missionaries have to fit into the new pattern of younger churches and changing national situations. The missionary's dilemma is all the more profound because doubts are now cast on the sincerity of his motives and his missionary vocation. He is, therefore, subject to both spiritual and psychological harassment.

The chapter ends with an assessment of what is failure and success in Christian terms. The Church's mission is similar to Christ's. Therefore there is no reason to suppose that success and failure should not be measured in terms of obedience to God rather than as the world measures them.

## A Missionary God

The second chapter on the "Meaning of Mission" works out a Bible-based theology.

"The New Testament does not give a neat definition of mission.

Instead it presents us with a missionary God and a missionary Church. The Church's mission is derived from—and in some sense continuous with—the mission of the Divine Son . . . Mission describes the great sending movement of God in Christ and, through His Church, to the world He loves."

Mission therefore becomes affirmation about God's love through Christ. It proclaims Him, it is subordinate to Him, it is penetration into this world, it becomes mediative in this world, it leads to the unity and integration of this world and mission ends in the consummation of all things in Christ.

The third section of the book on the younger churches talks about the contemporary situation.

## The Way of Christ

The fourth shows mission as the way of Christ.

"In all mission the means is a cross; the end a resurrection. We know something of the meaning of the cross; we know little of the meaning of the end or the resurrection, but both are on their way and every writer in the Bible expects them to be glorious."

This book is well worth reading. G.P.R.P.

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## CAPTION FOR COVER PICTURE

Miss Shirley Walters, a new missionary, being welcomed by Mr. W. Samson, President of the Baptist Union of North India.



# BRAZIL

## LAND OF HOPE

### PART I

By A. S. CLEMENT

UNTIL recently the capital of Brazil was Rio de Janeiro, a city built in a number of little bays at the feet of high mountains. Its setting is therefore spectacular and beautiful. It is still the commercial and financial capital of the country as well as remaining the capital of its state—Guanabara.

As in most of the older South American cities—and indeed cities in Roman Catholic countries throughout the world, there are striking contrasts of wealth and poverty. Not far from the imposing banks and commercial buildings of the main streets are slums and beggars. Close to the millionaires' playground and hotels at Copacabana beach are the hovels and shanties of the poor.

Here in Rio de Janeiro our tour of Brazil began. Baptists are well established. One of the pastors of the First Baptist Church, Dr. João Soren, was until last year President of the Baptist World Alliance. The Foreign Mission Board of the



A map of Brazil showing areas where B.M.S. missionaries are serving in Paraná State.



Southern Baptist Convention has a splendid seminary for the training of pastors, evangelists, teachers, and church musicians. We were able to visit it. The Rector, Dr. A. Ben Oliver, a Southern Convention missionary, proudly showed us around. His pride was understandable for he personally had had a large

share in the development of the institution with its fine buildings.

Originally there had been on the site a mansion of a wealthy aristocrat. This house had been adapted and other buildings erected in the grounds—large dormitory blocks, a library, a chapel, a school of music, and a centre for religious education. There is also an imposing administrative block containing not only offices and studies but also the principal classrooms and lecture halls. This last building is named after Dr. Crabtree, one of the pioneers in Brazil, who wrote the story of the beginning of Baptist work in the country.



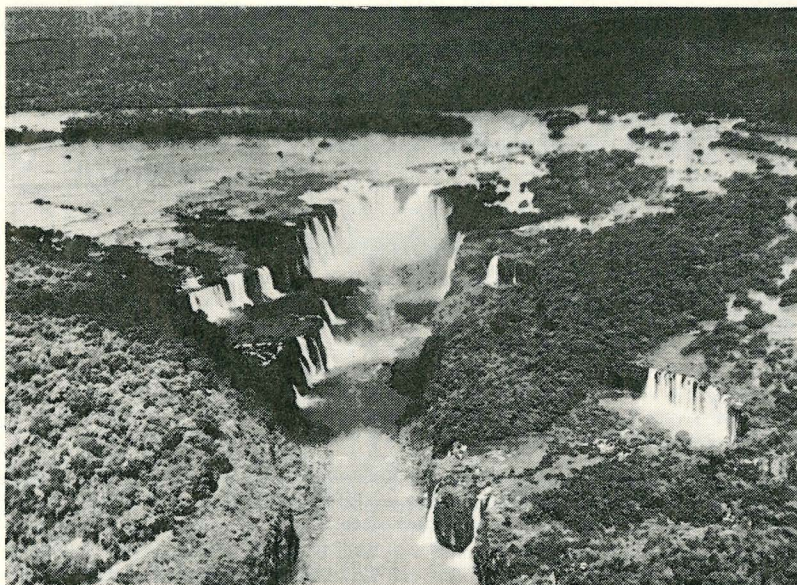
(Photo: A. S. Clement)

Rev. A. C. and Mrs. Elder, pioneer B.M.S. missionaries in Brazil.

### Baptist Publishing House

In the centre of the city is the headquarters of the Baptist Publishing House with its fine book-room. An interesting and lively weekly paper is issued. For publications heavy reliance has to be placed upon translation into Portuguese of American religious literature, some of it the product of Southern Convention publishing. Dr. Reis Periera, the energetic and competent Brazilian director, was keenly interested in the possibility of securing trans-





The Falls of Iguaçu, Brazil.

lations of British Baptist books, and British theology generally.

Our visit to Rio happened to be at the time of the annual meetings of the Guanabara State Baptist Convention. In order that we might be able to attend the Saturday evening session at the Meier Baptist Church we had first to be voted in as honorary members. Then we were welcomed and invited to speak briefly through an interpreter.

The session began at 7.45 p.m. and seemed likely to continue very late, for Brazilians apparently do not mind long sessions and long services. In addition to the ordinary business and two choral items by the choir of the Bento Ribeiro Baptist Church there were two main addresses, one by Dr. A. Ben Oliver on the work of the Seminary.

### Everybody comes

In this meeting we observed for the first time that Brazilians usually attend such gatherings and ordinary services of worship as families. Children are not left

at home. Everybody comes.

On the Sunday evening we attended the Baptist Church at Copacabana—a new and pleasant building. The congregation was large and lively. I was invited to preach the sermon and did so with the aid of Senhor Aristides Cockell, a ship broker and a deacon of the church.

After the service Mr. Madge and I met a group of younger ministers who were eager to know more about British Baptists, their tradition and their views. They spoke most appreciatively of the work of our missionaries in the State of Paraná and of their contribution to the whole Baptist witness in Brazil.

### Why only to Paraná?

We were asked why the B.M.S. sent missionaries into Paraná only. Could we not send at least one couple to each of the state conventions?

They were anxious to discuss the possibility of our missionaries sharing in theological education and inquired about the possibility of young Brazilian Bap-

tists coming to Britain for study. It was close to midnight when the meeting broke up.

The next day we left early for São Paulo, now the largest city in South America. It is very modern in the planning of its streets and the design of its high buildings. The centre of Brazil's industrial zone, it is always crowded and busy.

We had time in the afternoon to visit a boarding school for British children owned by the British Commonwealth Community and to consider its possibilities as a school to which some of our missionaries might send their children.

Then we went to the Baptist Theological Seminary. Unlike the Seminary at Rio, this seminary belongs to the Brazilian Baptist Convention. True, it receives substantial aid from Southern Convention funds.

It is hoping also to receive a grant from the Theological Education Fund and is therefore broadening its basis. Its staff now includes a missionary of the American Baptist Convention and of the General Baptist Convention, U.S.A., and two Presbyterians.

The principal was anxious to secure the services also of the Rev. Derek Winter, admirably fitted both by his academic qualifications and by his experience of pioneer work in the interior of Paraná.

The present building, though reasonably well-equipped was too small especially in view of the developments planned. It was hoped shortly to enlarge considerably the premises.

### Growing concern

Here as elsewhere we noted with satisfaction a growing concern to ensure that there would be an adequate supply of well-equipped and well prepared ministers for the new churches of Brazil. *(To be continued)*



## LIFE BOYS PRESENT THEIR GIFT

Over 500 Baptist Life Boys, with leaders and friends, gathered at Leavesden Road Baptist Church, Watford, on Saturday, 21 May, for a Thanksgiving Service in connection with the Baptist Missionary Society Christmas Appeal, 1965.

The service was conducted by Miss Olive Woodham, B.M.S. Junior Activities Organizer. This included an item by the boys from West Herts. entitled "Far round the World", which depicted boys from many lands and related to the Gospel.

All the Life Boys joined in singing the Life Boy song and seven boys told the congregation how their team had raised its contribution.

The Rev. A. S. Clement, B.M.S. Home Secretary, received the cheque on behalf of the Society from a member of the 2nd Folkestone team, which had raised £101.

The Rev. J. D. Rowland gave the talk to the boys, which he illustrated with taped recordings of "sounds" from East Pakistan.

Mrs. Ivy Willis, secretary of the Life Boy Auxiliary of the B.M.S., thanked all the teams which had helped to raise the total of £4,228, which will enable the B.M.S. to build a Mission bungalow at Narayanganj, East Pakistan, where the Rev. J. D. and Mrs. Rowland will be stationed.

## TYPHOID EPIDEMIC AND £4,000 GRANT

A typhoid epidemic has been one of the problems with which the Bolobo Hospital, in Congo, has been trying to cope.

Towards the end of February several seriously ill cases of fevers—which responded to none of the usual drugs—were admitted to the hospital. The hospital staff realized that they were, in fact, treating typhoid fever.

They longed for the teams of public health workers and laboratory technicians which are available in this country. Instead, when they informed the health authorities, nothing whatsoever was done—for the very simple reason that there was no one available to do it.

It was not possible to give prophylactic vaccinations for there was no vaccine available.

The only drug that would have

been effective for typhoid fever cost 1s. 6d. a capsule, and an adult patient needs these every six hours for at least twelve days.

Eventually these drugs were obtained from Léopoldville, but because their cost was prohibitive the hospital had little left for other necessary purchases.

Just at this moment the President of the Congo Republic, General Mobutu, visited Bolobo. He saw for himself the plight of the patients and the state of the wards, and he was told of the financial state of the hospital because no government grants had been paid.

He also received a written report of the medical needs in a wide area around Bolobo.

The following week he had made £4,000 available for the Bolobo Hospital.

## OVER ONE MILLION POUNDS SPENT ON SCRIPTURES

In 1965 the British and Foreign Bible Society distributed over 18 million copies of the Scriptures in 877 languages in 150 countries—compared with 17 million in 1964—and spent more than £1 million on

the production of Scriptures in Britain. This was the first time that annual expenditures for Scripture production passed the £1 million mark.

## SPECIAL WESTMINSTER ABBEY SERVICE

Among the events marking the 900th anniversary at the Abbey will be a special service entitled "Mission and Unity", which will be held at 6.30 p.m. on 30 November. The service, which will be an ecumenical one, will have a link with the "People Next Door" programme. It is hoped that all the main churches and missionary societies will join in it.

The preacher at the service will be Canon M. A. C. Warren, formerly General Secretary of the Church Missionary Society.

## ONE QUALIFICATION FOR MARRIAGE

One qualification for marriage in East Pakistan is a "School Certificate Fail".

The General Certificate of Education examination in East Pakistan is not an easy one for girls. They have to pass in Bengali, English, Mathematics, Social Studies and three elective subjects.

Mathematics and English they find to be the most difficult subjects.

But passing the examination means very much to the girls. Not only does it affect their future careers but it may affect their marriage chances also.

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# THE ACTS OF THE HOLY SPIRIT IN ORISSA

## PART IV

By K. F. WELLER

*This series of articles is being published in connection with the celebration this year of the One Hundred and Fiftieth Anniversary of the founding of the General Baptist Missionary Society, which began work in Orissa. Last month Mr. Weller wrote about the "breakthrough" that began in October 1893, when a mass movement to Christ started among the outcastes in the village of Budipadra.*

THE good news of the Gospel spread beyond the borders of Patna State to neighbouring districts.

The secret of this rapid spread of the Kingdom was the irresistible power of witnessing Christians.

Stations were opened at Bargarh and Loisingha. It was in these places that the Indian evangelists lived, and toured the surrounding districts, shepherding the groups of converts. These faithful workers and their wives endured much hardship and ignominy from the caste Hindus.

In 1911 land was granted by the Maharajah of Patna in Balangir, the capital, and two bungalows were erected.

Rev. G. S. Wilkins and Rev. F. W. Jarry moved into the area to assist in the building up of the Church. The Christians were in scattered communities in over 100 villages, but there were no organized churches.

### First church

The first church was formed in Balangir in 1914.

Within three years 16 more churches were organized, and some full-time workers were given training. These churches were united in April 1917 to form the Baptist Union of Patna.

By 1922 the churches in the Padampur and Bargarh districts joined this church union, and the name was changed to the West Utkal Baptist Church Union.

For many years there was a centralized administration in Balangir, and the main burden of responsibility rested upon the missionaries, but as the number of churches increased it was felt advisable to decentralize the organization.

### Three District Unions

Now the area has been divided into three district church unions responsible for the work in their respective areas. The leadership for the organizations is provided by the Christian community. The missionaries are working increasingly in an advisory capacity, and giving time to training programmes.

In 1952 the United Christian Missionary Society (Disciples of Christ) became partners in the Utkal Christian Church Central Council, and for a number of years have reinforced the work in the West Utkal area by providing missionary personnel and financial aid.

A mission station has been opened near Melchamunda in the Sambalpur District, and has been named Diptipur. On this station there are residences for missionaries and national workers, a middle school with hostels for boys and girls, a hospital and an agricultural centre.

Since 1917 in Balangir there has been a middle school and hostels for boys and girls. Many of the students from this school moved to the local high school,

and of recent years a number have moved on to higher studies, and are taking their degrees in arts, science and medicine.

The growth in this area continues steadily, and there are now 166 churches with a membership of 6,829.

### Aboriginal tribes

The Konds are one of the aboriginal tribes of India, who once peopled the plains of Orissa. As the Aryan invasion swept across the province they refused to compromise with the conquerors and gradually retreated to the hills.

For centuries they had lived there untouched by the outside world.

They were discovered in 1831. We have already noted that from 1860 onwards these hills were toured by missionaries. Some of these pioneers laid down their lives.

In 1908 bungalows were built.

In the annals of the work in the Kond Hills one name stands out—John Biswas. This Indian evangelist toured the area and crowds gathered to hear him play his violin and listened to the Gospel.

On Easter Sunday 1914 the first baptism took place when four converts were baptized. From that time there has been steady growth, but of recent years there has been a mighty movement of the Spirit of God particularly among the Konds.





(Photo: Joan Johnson)

Boys of the Stewart School at Bhubaneswar, Orissa, arriving for the opening of a new church in the town in March 1964.

### Year of Jubilee

In 1964, 1,637 people were baptized, mainly from the non-Christian community. Twenty-seven new churches were organized bringing the total affiliated churches to 168. This significant progress occurred in the year of Jubilee.

Schools were opened and in G. Udayagiri a middle school with hostels for boys and girls were established. From this school students go on to the High School, and a number have taken higher training.

A few years ago one of these young men passed his M.B.B.S., and is now serving in the hospital.

All the trained Indian workers are men of this area, and they are ably assisted by a large number of lay workers.

A residence for a missionary has been erected in Balliguda which is the centre of the rapidly growing area of the Kond Hills. The work here is being reinforced by help from the United Christian Missionary Society.

### Own mission field

In the older areas of Orissa the

Cuttack Church has its own mission field in the Muchhkutta-Khamar area about 130 miles from Cuttack.

### From the sweeper community

At first the converts were won from the sweeper community, but recently some converts have come from a caste group of farmers.

In the capital of the former native state of Dhenkanal there is a church; for centuries this area had been closed to the Gospel.

Since 1959 we have been co-operating with the Ganjam Mala Christian Church Union in work in the Ganjam District and part of the South Phulbani District. This is a very wild and hilly area where there are large groups of Saoras and Konds living. Here again there is an encouraging response to the Gospel.

One encouraging fact is the increase in financial support which is coming from the churches in Orissa, for they are raising about 30 per cent of the total expenditure for church and evangelistic work.

### The Kingdom extends

The latest statistics indicate the growth of the work since Bampton and Peggs arrived in Orissa as the sole representatives of Christ. So after 143 years of witness and service the Church grows and the Kingdom extends.

The vision and obedience of William Carey, John Gregory Pike and Dr. Buchanan are finding fulfilment, and the Lord Jesus Christ, the Lord of Lords and the King of Kings continues to make his conquests of love and salvation in the Land of Jagannath, the Holy Land of the Hindus.

### LATEST STATISTICS FROM ORISSA (1965)

Organized Churches	..	..	..	..	390
Communicant members	..	..	..	..	21,719
Total Christian Community	..	..	..	..	44,406
Baptisms during 1964	..	..	..	..	1,192
National Workers	..	..	..	..	303
Foreign Personnel	..	..	..	..	27
Local Income for Church and Evangelism	..	..	..	..	Rs. 26,968
					(Approx. £1,284)
					(under new exchange rate)





(Photo: Phyllis Gilbert)

Refugees from Quibocolo in Angola at Moerbeke in Lower Congo.

## DANISH CHURCHES SEND 11 MILLION VITAMIN PILLS TO INDIA

Eleven million vitamin pills and three tons of powdered milk sent by Danish Inter-Church Aid to famine victims in India left Copenhagen via chartered plane in response to an appeal made by the World Council of Churches.

The vitamin pill cargo, which weighed seven tons, was assembled in a frantic last-minute change of plans after Danish I.C.A. officials on a Sunday received word from Indian church officials that vitamin pills were more helpful in meeting needs than powdered milk. Originally it had been planned to send only three and a half million vitamin pills, and make up the remainder of the cargo with the milk powder.

Danish I.C.A. officials immediately got in touch with the three major Danish pharmaceutical firms who worked round-the-clock to

provide the extra vitamin pills required to complete the cargo of the DC-6B.

The cable from officials of Corags, the relief and rehabilitation agency of the National Christian Council of India, said that in co-operation with Indian government officials arrangements had been made for immediate distribution of the pills to the worst famine areas and the "most vulnerable" persons in these areas.

In Copenhagen Danish customs officials helped expedite the shipments by cutting to a minimum the red tape usually connected with large shipments. The loading and plane departure were widely covered by Danish press, radio and TV and on arrival in New Delhi there was an official reception by Indian government and Corags officials.

## INDIA'S MOST URG

**T**O wither endemic hunger at its roots, the things that India will need most over the next three years are water, seeds and fertilizers.

This was the conclusion reached by 67 churchmen from all parts of the sub-continent after a three-day meeting in New Delhi recently. Called by the National Christian Council of India and the Roman Catholic Indian Social Institute, the meeting brought together agricultural missionaries, relief organizers and representatives of supporting agencies overseas to discuss with Indian government officials and experts from the Ford and Rockefeller Foundations what the churches can do together to meet India's present food emergency.

### Failure of monsoon

Because of the failure of the monsoon last year, the harvest has failed to a serious degree in many parts of the country. The estimated shortfall is at least 11,000,000 tons of rice and other food grains, the staple diet of most Indians. The government is trying to meet this by a rationing system. Surplus commodities are being sent in from many countries, notably the U.S.A.

The National Christian Council of India is now carrying out supplementary feeding programmes for 1,000,000 men, women and children daily until the next harvest.

But the failure of the monsoon has also led to a serious water shortage in many places. Rivers and wells have dried up and already in some villages there are grave difficulties about finding water for farmers and much of India's irrigation depends on village wells.

Two striking facts that were



# ENT NEEDS ARE WATER, SEEDS AND FERTILIZERS

brought out by the consultation were:

1. In India's 500,000 villages there are about one million undeveloped wells;
2. Only enough fertilizer is available locally to nourish nine per cent of India's acreage.

Without water and fertilizers India's fields cannot be made fertile and food production stepped up. The churches are therefore planning extensive well-digging and deepening projects. They will also seek to import adequate supplies of improved seeds, giving higher yields to the acre, well-boring rigs, tractors, bull-dozers, and other modern agricultural machinery, and fertilizers. India is unable to import these things for herself on the scale needed because she lacks foreign currency to pay for them.

To help finance these anti-hunger projects, the World Council of Churches has appealed to its members for 3 million dollars. This request has been made within the context of a world appeal made by the World Council of Churches, the Pope and the United Nations to their various constituencies.

## To work together

In seeking to meet the present emergency in India, the World Council of Churches has asked its churches and their agencies to work together to the maximum extent possible with the Roman Catholic Church and its various relief organizations.

The outcome of this recommendation was the three-day Food Production Consultation in New Delhi. The Consultation went a step further and agreed to set up an Action for Food Production Organization that would speak with one voice for

Protestant and Roman Catholic project directors in India, act as a clearing-house for all kinds of information, provide highly-qualified technical advice and supervision, and conduct negotiations with the government for import licences, visas, transport clearances and other requirements for a co-ordinated programme.

## Possible breakthrough

Details about the constitution, mandate, and operational procedures for the Action for Food Production Organization are being worked out immediately by a specially set up committee and will be communicated to the parent service agencies of the churches in the various countries for their suggestions and approval. It is believed that the AFPO, if it can be made to work, would be a breakthrough in ecumenical relations. There would be Christian unity in meeting human need.

Other questions that the consultation dealt with included the provision of suitable credit facilities for India's 60,000,000 farming families who form more than 80 per cent of the country's population; courses in machine maintenance for young men to equip them for keeping the relatively few tractors in full operation; land reclamation enterprises; the extension of farming co-operatives; and instruction in dietetics to counteract malnutrition.

## 1,000,000 a month

The National Christian Council of India is also to carry out a Family Planning campaign to augment the government's effort in this sphere. At present India's population is growing at the rate of about 1,000,000 a month. Thus every year the leap in population is equivalent to the present population of, say, Australia or Holland.



Food Production Conference in New Delhi. Among those present was Mr. Alan Casebow (third from right), B.M.S. Agricultural missionary at Diptipur, Orissa, India.



# WHO IS MY NEIGHBOUR? IN THE WEST INDIES

By ERIC JAY



(Photo: A. S. Clement)

A Rastafarian chopping wood in Jamaica.

**T**WO reigning monarchs have visited Jamaica this year.

Queen Elizabeth II, paying her first visit as Queen of Jamaica since the island attained its independence, was greeted with all the ritual splendour of its colonial past—the gubernatorial cocked hat, the ministerial morning-coats, the wigs of the judiciary, the flashing swords of the military. The cheering was loud, loyal, and decorous. “Warm welcome to Her Majesty” said a newspaper headline the next morning.

Six weeks later, the same newspaper had to pull out all its superlatives. “Wild welcome for Ethiopian Emperor,” said the headline; and the story which followed described how Haile Selassie wept as he surveyed the “vast and uncontrollable crowd” which had gathered at the airport to greet him.

The same cocked hat and morning coats were there, the same programme of formal presentations and speeches had been laid on.

But in the event, all the ceremonies had to be abandoned in

disorder, as thousands of “back to Africa” Rastafarian cultists, for whom Haile Selassie is God incarnate, swarmed across the tarmac in delirious joy. “Never in the whole history of Jamaica,” said the newspaper, “has there been such a spontaneous, heart-warming, and sincere welcome to any person . . .”

The two royal visits throw into sharp focus the divisions of Jamaican society. The divisions are in part cultural; West Indians are a people in search of an identity, haunted by their past and torn between the pull of Europe and the pull of Africa.

## Vision of motherland

For some, despite the reported disillusionment of friends and relatives who have migrated to this country, the vision of England as the motherland still lingers.

They were brought up on Wordsworth at school and the Book of Common Prayer at

church, and have no hankering after other cultural traditions.

At the opposite extreme are the Rastafarians, whose rejection of Europe is complete and uncompromising, and who pin their hopes of salvation on being repatriated to Africa. Between the two extremes are the many people who are struggling to discover a national identity that will fuse the complicated strands of their history.

But Rastafarianism is symptomatic of something more than the clash of cultures. The cult sprang to life, and still finds many of its adherents, in the slums of Kingston; it expresses the bitterness of under-privileged people who know that they have not benefited from a growing national prosperity.

There are, of course, many poor people who do not become Rastafarians, but in whom the long years of unemployment and deprivation have bred the same anger and despair.

Closely related to the economic division between haves and have-



nots is the social division. If Jamaica escapes the cruder forms of colour prejudice found in other parts of the world, it suffers none the less from class stratification. The slum-dweller who feels, rightly or wrongly, that he has been relegated to second-class citizenship, may well turn to the Rastafarian ideology for escape; in becoming a "royal son of Ethiopia", he finds a new status and human dignity.

Rastafarianism exists only in Jamaica; but to some extent the tensions which produced it are found in other Caribbean territories.

There are exceptions: Trinidad, with its greater prosperity, its wider racial mixture, and its different historical background (it was a British colony only half as long as Jamaica), has evolved a stable society and a strong sense of national unity.

Guyana, newly independent, has its own tragic history of racial conflict between people of negro descent and people of Indian descent.

But in every ex-British Caribbean territory, there is the



A sugar-cane factory in Jamaica.

struggle for economic survival, the problem of racial and cultural integration, the immense task of nation-building.

It is this situation which provides the Church with its agenda for mission. How clearly the Church can see what is written on the agenda depends partly on the extent to which class and cultural barriers can be broken down

among its own members. How effectively it can tackle the agenda depends partly on the extent to which it is prepared to forget the denominational rivalries of the past and seek unity and renewal.

There are signs that renewal has begun. One outstanding example of relevant mission in the Caribbean today is "Operation Friendship", in the slums of Kingston.

Here all the churches of Jamaica, including the Roman Catholics, have been engaged for five years in a ministry of caring among under-privileged people. They have offered economic first-aid: an infant school, a day nursery, medical and dental clinics, trade training for young people; but more than that, they have tried to throw a bridge of understanding across the gap which separates people of different cultural and social backgrounds.\*

\* The story of Operation Friendship is told in the filmstrip "Bridge of Friendship", obtainable (with recorded sound-track) from the Methodist Missionary Society, 25 Marylebone Road, London, N.W.11, and in a chapter of *Into Action*, by Cyril J. Davey, published by Edinburgh House Press, 5s.



Students of Calabar Theological College, Kingston, Jamaica, with the Rev. Donald Monkcom (Principal), Rev. A. S. Clement and Rev. E. G. T. Madge.



# WHY MANY FACE HUNGER IN INDIA

By **GEOFFREY MURRAY**

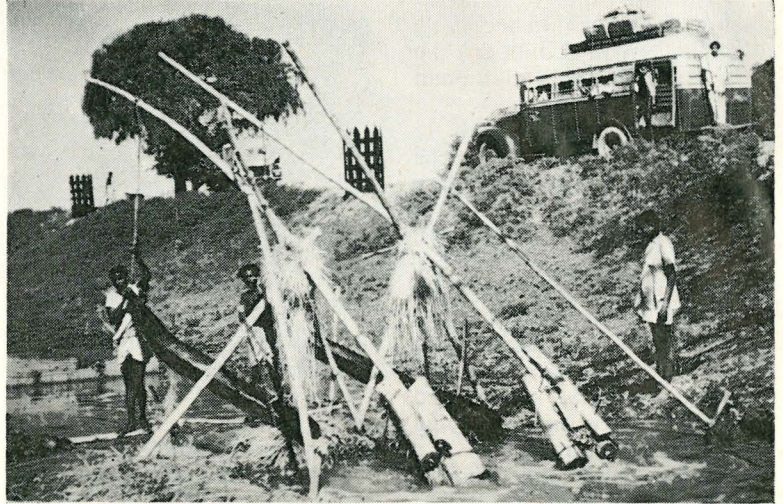
(*W.C.C. Staff Writer*)

**I**NDIA measures from north to south 1,900 miles and spans another 1,900 miles from east to west at its broadest width. It covers an area of 1,178,995 square miles or 2.4 per cent of the world's land area. Here dwells a population currently estimated to number just short of 474,000,000 people or about 15 per cent of the world's population.

The people of India increase in numbers by at least two per cent every year. Each month the country has nearly one million more mouths to feed. Eighty-two per cent of the population live in 558,088 villages, many of which are extremely isolated. The working population numbers 200,000,000. Forty-two per cent of the people are under the age of 15 years.

In 1878-9 food production in British India, with a population of 181,000,000 amounted to 51,530,000 tons or an average of 27.9 oz. of food a person a day. With a daily average food consumption of 25.7 oz., there was accordingly a surplus of 2.2 oz. a day or 4,360,000 tons a year. In 1951-2 independent India, with a population of 361,000,000, produced 51,140,000 tons of food which seed and cattle feed requirements together with wastage reduced to 41,100,000 tons or 14.3 oz. a day a person.

Again, to explain the population explosion, India has a mortality rate as recently as 1951 of 19.7 a thousand. This has now dropped to 8.8 a thousand. The average expectancy of life has risen from 27 years to 47 years.



A primitive method of irrigation in the Indo-Pakistan sub-continent.

There are 845 languages and dialects spoken in India and of these 14 are recognized by the Constitution. Only 24 per cent of the population can read and write.

By means of a series of Five-Year Plans, India has been struggling since it achieved independence in 1947 to raise its standard of living. Some of the largest dams in the world are under construction to provide electricity and to bring millions of acres into cultivation through irrigation. Over the last 15 years agricultural production has increased by 50 per cent, but in the same period the population has risen by 35 per cent. Industrialization is being speeded up but one effect of this has been to create a larger middle class whose increased spending power has raised the demand for food.

Last year there was a failure of the monsoon on which India

mainly depends for its harvest of rice, wheat, and other grains, the country's staple diet. This has led to a serious water shortage. Many rivers and wells have dried up. Some villages now have no water for the cattle and very little drinking water for the people.

That drought continued until this year's monsoon arrived—around the middle of June. The life of many cities is being disrupted by the water shortage. In Indore, for instance, a city of 480,000 people, the daily consumption of water has had to be rationed to 2,000,000 gallons instead of the normal 36,000,000 gallons, and electricity has had to be cut by 70 per cent.

Although some areas which enjoy large-scale irrigation reaped record crops last year, there was generally a disastrous harvest. The total output of all grains was 76,000,000 tons—a shortfall of twelve million tons as



compared with last year, of which seven million tons was a shortfall in rice.

Rationing has been introduced in seven states which have been declared "scarcity zones". Prices have been pegged in certain government-controlled shops, but even so are too expensive for the landless peasants. Relief work has been introduced so that these people may earn a little money to buy bare subsistence rations equivalent very often to little more than 1,000 calories a day compared with the 2,500 calories a day which most Westerners regard as their required intake.

To help make good the shortfall of the harvest many countries, particularly the U.S.A., are sending in surplus foodstuffs. Through more than 3,500 distribution centres, the National Christian Council of India is giving emergency feeding daily to 1,000,000 men, women and children. This programme is being notably helped by food sent by churches in Denmark, the Netherlands and America. There is a continuing need for powdered milk, cooking oil, cheese, and vitamin tablets in almost unlimited quantities.

But one million people is the maximum that the National Christian Council of India can feed. Christians in India number fewer than three per cent of the population and most of them, concentrated in the villages, are the poorest of the poor. All too often, they are regarded as *harijans* (outcastes). The churches' feeding programmes are given to those in greatest need, whatever their faith may be.

June, July and August were expected to be the really critical months. This is the time of the monsoon and planting for the fall harvest cannot take place until the rains come. But monsoon weather also means storms

and floods when bridges may be damaged and roads made impassable, thus hindering the distribution of emergency supplies.

The anti-hunger campaign for which the World Council of Churches is seeking to raise three million dollars aims at increasing food production by stepping up water resources, poultry production, reclaiming land, building access roads, introducing higher-yielding seeds and crops, dietetic instruction, and co-operating with the government's family planning efforts.

It is estimated that India has 1,000,000 undeveloped wells. If these could be deepened, improved, and provided with pumps there would be water to irrigate more acres. But to do this calls for well-boring rigs. Only 17 per cent of India's land is under irrigation and of this 42 per cent is from canals, 15 per cent from small reservoirs, 30 per cent from wells, and 13 per cent from other sources.

Derelict land must be cleared of scrub and bush before it can be brought into cultivation with better seeds. To clear this land requires bull-dozers and other

heavy equipment. It also calls for fertilizers and India has enough fertilizer to supply only nine per cent of its cultivable acreage.

India's current production of eggs is only six a year for every one of its people. This could be doubled and much protein from poultry-meat could be added to the nation's larder. But more chicks, brooders, and henhouses are needed.

India's agricultural missionaries are ready and qualified to help the people undertake food production projects. Medical missionaries are eager to engage in family planning programmes. Women missionaries and teachers are impatient to show the villagers how to make better use of the food India can produce.

But to carry out these plans they need tools, equipment, and aids of various kinds. The cost, carefully vetted by experts, is a minimum of three million dollars. India's churchmen plead for it not as a charitable, give-away gesture but as an act of justice from the affluent towards the permanent rehabilitation of those who are greatly suffering.



Ploughing in the Indo-Pakistan sub-continent.



## EXHIBITION OF ARTS AND CRAFTS FROM OTHER LANDS



Part of a missionary exhibition arranged by Wallington Baptist Church, Surrey. This exhibition was arranged by the church members themselves. They collected curios and other objects from lands where missionaries are serving, and used them to build up a most attractive display.

## THE THOUGHT AND THEOLOGY OF DIETRICH BONHOEFFER

E. H. Robertson gives a very clear and well-balanced introduction to the thought and theology of Dietrich Bonhoeffer in his booklet entitled *Dietrich Bonhoeffer* published in the series "Makers of Contemporary Theology" by the Carey Kingsgate Press (price 6s.). He stimulates readers, whether they are theologians, students or laymen, to dig deeper into the writings of this great theologian.

After a short biography of Bonhoeffer's life, Robertson goes on to describe his thought in relation to the Church, Ethics and Christology. The Church, for Bonhoeffer, is Christ existing as community. "Church" means the presence of God in the world. It is "world" called by God to the reign of God. This means there can be only one Church.

In his book entitled *Ethics*, pub-

lished after his execution at Flossen-burg on 8 April, 1945, Bonhoeffer outlines the four stations to freedom, self-discipline, action, suffering and death. Bonhoeffer trod the way to the end and achieved freedom.

Robertson shows how the influence of Harnack, Seeberg and Karl Barth are evident in his thinking as also are his experiences in Spain, America, and his pastoral work in Berlin. This led him to a critical view of the Church, a Church, as he saw it, ill-prepared to meet the demands of the modern world.

As Robertson says, his honest thinking and disciplined mind are significant for the advance of theology and he has guaranteed an exciting period ahead for theologians.

E.M.P.

## Poor Harvests mean less at School

Numbers are down in Barisal Girls' High School this year—not because the girls are playing truant but because their fathers cannot afford to pay even the low fees which the school has to charge.

Poor harvests for a number of years have reduced the standard of living of many in East Pakistan.

The cyclone in East Pakistan in May 1965 was accompanied by a tidal bore which submerged the rice seedlings, particularly in low-lying areas. In other regions the ripening rice was destroyed by insect pests.

This year there has been a drought in the sowing months of March and April.

One can imagine the effect of this further calamity on folk who never live far above subsistence level.

A further problem for the Girls' High School in Barisal is that there are a number of girls in the school whose fees are two or three months in arrears. According to the rules these girls should be sent back to their homes—but probably at their homes they would only have one meal a day. Yet the school has to face the problem of how it can afford to feed them in view of the present high prices.

## New Names

Léopoldville, the capital of the Congo Republic, is now to be known as Kinshasa.

Stanleyville, the second largest city, is to be known as Kisangani.

These names were recently changed by edict of the Congolese Government.

## A New Way of Giving

What do you do every time you obtain a free prescription from your chemist?

Recently, in the Mission House, there has been received an extra gift for Medical Missions work from a lady who has put two shillings aside every time she has received a free prescription.



# Acknowledgements

(Up to 3 June, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Fund:** Anon., £2 2s.; Anon., £1; Ann Lilian, £5; Anon., £2; Anon., £1 10s.; F.J.W., £1 10s.; P.T.

(Famine Relief), £10; Anon., £1 12s.; Anon., 1s.; Anon., £2; Anon. (Operation Agri), £2; XYZ, £100; Anon. (Angolan Refugees), £2; E.S. (Famine Relief), £5; Anon., £25.

**Medical Fund:** Anon., 10s.; Anon. (for Chandraghona), £1; Anon., 5s. 5d.

## Legacies

The following legacies have been gratefully received in recent months:

					£	s.	d.
<i>May</i>							
12	Miss E. Atkin, Nottingham	..	..	..	250	0	0
13	Miss G. J. Willson, Peterborough	..	..	..	50	0	0
13	Arthur Kingham Will Trust	..	..	..	735	9	5
17	Miss F. H. Fish, Welwyn Garden City	..	..	..	750	0	0
18	Mrs. G. E. Smith, Chingford	..	..	..	585	19	7
23	Mrs. E. J. Bailey, Newcastle under Lyme	..	..	..	50	0	0
23	Mrs. O. M. Roffey, Hatch End	..	..	..	50	0	0
27	Mr. C. T. Cole, Welwyn Garden City	..	..	..	2,000	0	0
31	Dr. D. T. Daintree, Purley	..	..	..	2,000	0	0
<i>June</i>							
3	Miss M. A. B. Kershaw, Torquay	..	..	..	770	17	6

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## MISSIONARY RECORD

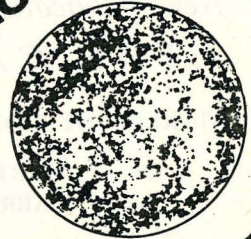
### Arrivals

- 15 May. Rev. A. J. S. and Mrs. Thomson, from Trinidad.
- 16 May. Rev. W. A. and Mrs. Corlett, from Calcutta, India.
- 21 May. Miss G. D. Maclean, from India.
- 27 May. Miss M. A. Killip, from Delhi, India.

### Departures

- 16 May. Rev. L. W. and Mrs. Appleby, for Léopoldville, Congo Republic.
- 18 May. Mr. and Mrs. S. Bond and child, for E.P.I. Kimpese, Miss S. Millichap, for School for Missionaries' Children, Congo Republic.
- 30 May. Miss A. M. Weller, for Bolobo, Congo Republic.
- 3 June. (From Venice) Mrs. E. L. Wenger, for Dacca, East Pakistan.

## Background to Prayer..



(Based on the Prayer Calendar)

**P**RAYER is asked this month for the work in North India which is the responsibility of the Baptist Union of that area.

There are 38 Baptist churches in that Union and the membership total is just over 2,290.

Work includes that in the capital city, Delhi, with churches in the suburbs and also in the new industrial township of Faridabad, situated between Delhi and Palwal.

New work has recently been started in that town and also in the former hill state in the Kasauli area.

Work in the area around Monghyr among Santals is beginning to bear fruit.

There is considerable educational and institutional work in North India and prayer is needed that the institutions may be used both for evangelism and for the building up of a well-educated Christian community.

The Christian General Hospital at Palwal is one which has benefited by the £100,000 Medical Missions Appeal. Part of its function is the training of Christian nurses. It also bears a witness in the district through public health work.

Recently the work in the whole of this area has suffered because of the shortage of missionary staff. While Indian leaders of a high calibre are emerging, more missionary reinforcements — particularly men for pastoral and evangelistic work, are needed.

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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*September 1966*

**6d**



# CONCERNED DAILY FOR THE EXTENSION OF CHRIST'S KINGDOM THROUGHOUT THE WORLD

**S**EPTEMBER has become for many of our churches a month of new beginnings.

Church organizations recommence their activities after a break for summer holidays. The Young People's Fellowship, or its equivalent, starts its autumn and winter programme. The Men's Group begins its fortnightly meetings. A programme of visitation is begun.

Once more congregations become their normal size and Sunday school scholars who have been absent because of holidays or Sunday car trips are seen on church premises.

September therefore is a good time to overhaul the church missionary organization and take a hard look at its missionary programme.

## Optional extra?

Too often missionary interest and concern are regarded by the majority of members as an optional extra, something to be tagged on to the other concerns of a church and to be rated with other sectional interests.

This applies not only to support for the Baptist Missionary Society, but is also a phenomena common in other denominations.

Yet this should not be. Missionary outreach, concern for the neighbour beyond our shores, a passionate desire that all men should know the revelation of God in Jesus Christ are an integral part of the Gospel.

We have a missionary God, Who first loved us. The motive for mission, therefore, is found

with Him and His love. We, as we begin to reciprocate that love even in the smallest degree, become aware of His love for all men and find that we are now responsible for making that love known to all men.

Mission should become the major concern of our church life.

There are clearly two aspects of mission . . . our mission to our immediate neighbourhood and that to the whole world.

Our church's missionary programme is naturally geared to the latter. The content of it depends largely on that key person the missionary secretary. For this reason it is important that every church should give deep and prayerful consideration to the appointment of the right person as missionary secretary.

His or her work has abiding significance in the tradition of the original "ropeholders" of the Society, but it has theological significance also in that the missionary secretary is entrusted with the responsibility of keeping before the whole church the challenge to world-wide mission contained in the Gospels.

The Chairman of the B.M.S. Home Organization Sub-Committee suggested recently that this is a "Do-it-yourself" age.

## Do-it-yourself

The most successful type of missionary programme is one that involves the whole church and congregation in "do it yourself" . . . whether it be a home-made exhibition, into

which many months of planning go, or whether it be a missionary study programme, which involves members in collecting and collating information about the fields where the Society is working from libraries, newspapers, magazines and other sources.

Once people are involved they become concerned.

Every missionary programme should be aimed at commitment . . . for the weakness of much of our church life may be found in the fact that we only have a surface commitment to Christ and His world mission.

However, let us remember the danger that special programmes of missionary interest can in themselves sometimes defeat their own object. By their very special nature they suggest that world-wide mission is an optional interest.

## Concerned daily

Our normal Sunday worship, and our many weeknight activities should be so led that all who attend are aware that our church is praying regularly for and is concerned daily for the extension of Christ's Kingdom throughout the world.

## CAPTION FOR COVER PICTURE

Refugees from Quibocolo, a former B.M.S. station in Angola, at Kibentele in Lower Congo. There are now about 400,000 Angolan refugees in Lower Congo.

(Photo: Phyllis Gilbert)



# TO BE, OR NOT TO BE . . ?

By BRIAN WINDSOR

*In this article Mr. Brian Windsor, business manager of the Moorshead Memorial Christian Hospital, Udayagiri, Orissa, India, outlines some of the financial problems facing one of our mission hospitals.*

*His article serves as a timely reminder that overall giving to the Society needs to be increased so that it can help more effectively its hospitals and all the other work for which it is responsible.*

**T**O be, or not to be . . ?" is the question which we are seriously asking ourselves this year at the Moorshead Memorial Christian Hospital, G. Udayagiri, in Orissa, India.

We have just closed our accounts for the year 1965-66 with a deficit of Rs. 8000 which is the equivalent of £400 sterling, and 6 per cent of our budget for the period, when all items, including salaries paid direct by the mission from London, are included.

£400 does not sound a large enough amount to be a crisis figure in the history of a 140-bedded general hospital, but in the present circumstances we feel that this is so. This deficit we have been able to meet from our Reserve Fund, but a similar deficit in the current year would more than eliminate that Fund.

For your easy comprehension, our Income and Expenditure is here briefly shown:

Income		
From: Donations and		
Free Drugs	Rs.	4500
„ Fees	..	Rs. 82000
„ Mission		
Source	..	Rs. 28500
„ Government		Rs. 10000
„ Deficit	..	Rs. 8000
		Rs. 133000

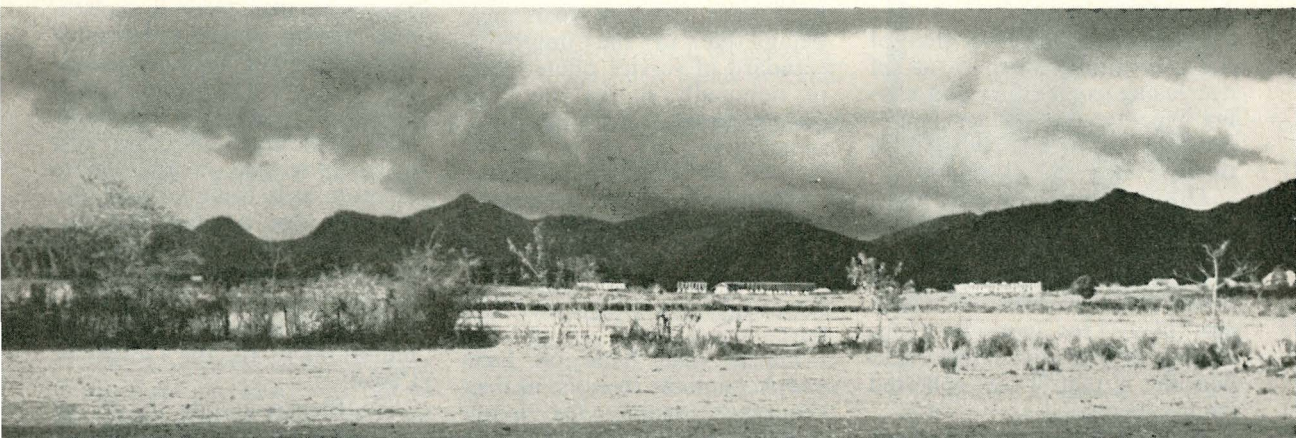
Expenditure		
On: Staffing	..	Rs. 74700
„ Supplies	..	Rs. 41000
„ Maintenance	..	Rs. 15000
„ Miscellaneous		Rs. 2300
		Rs. 133000

This last year, we have collected more than ever before in fees from our patients, although their number has been far from its highest—about 34,000 out-patient attendances and 2,800 in-patient admissions have been recorded in 1965.

This year, as for the previous two years, we have benefited from an extra recurring Grant from a semi-Government agency. This year there was no significant cut in our receipts from mission sources.

But, during this period also, our expenditure was at its highest ever, and most of this increase is due simply to rising prices and increasing salary scales to meet the cost of living.

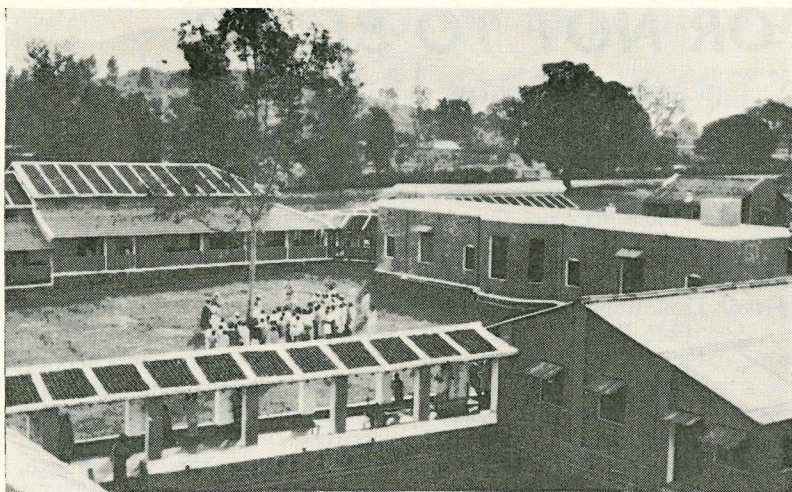
Tablets which two years ago were costing us Rs. 22 per thousand now cost us nearly Rs. 29, and we use over 60,000 in a year. Penicillin, received in 1964 as a gift from U.N.I.C.E.F., and worth over Rs. 7000, was finished in the middle of last year, and, since no further supplies have been received (due, as far as we can discover, simply to supply not keeping pace with demand), we have had to purchase enough of the same drug to keep our stocks going—a bill of over Rs. 3000.



Sunlight and shadow over Udayagiri, Kond Hills, Orissa, India.

(Photo: Bruce Henry)





(Photo: S. F. Thomas)

A general view of the Moorshead Memorial Christian Hospital, Udayagiri, taken from the water tower.

In the previous year we spent about Rs. 3000 on feeding of patients—those too poor or too ill to feed themselves, or be fed by their families that is—and this last year that bill also doubled. Rice bought before the 1964 harvest was Rs. 55 for 100 kilos. Now it costs Rs. 86 for the same quantity, when it is available.

A complete revision, ranging from 15 to 30 per cent upwards, has been made in our salary scales. This means that, whereas our staffing costs, shown above, came to nearly Rs. 75,000, this current year they will rise to Rs. 89,000.

From this you will see that, of the two courses open to us, of decreasing expenditure and raising income, the former is impossible. Unfortunately, we also find the latter to be likewise.

Disregarding donations, which consist either of small local cash receipts, or of the free medicines mentioned above from U.N.I.C.E.F., neither of which are likely to increase significantly, the first item of income to consider is that of fees collected from patients.

Already this year we have been closely examining the whole

scales of charges and the methods of collection, and the resulting revisions have been reflected in a small increase in receipts under this heading. We feel, however, that they will not rise much higher.

In fact, we fear the reverse. We discern, from our patient statistics, a decrease in the numbers of relatively well-off people coming up here from the plains for treatment, upon whom we rely for our main fees income, derived from them as either public or private ward patients. This is inevitable, and might have been foreseen years ago, being due to the improving standard of service offered free, or nominally so, by the State Government.

### Long past

The days when a mission hospital was the only place where one could get anything more than the simplest surgery performed competently, are long past.

On the other hand, our local people continue to come in their thousands, mainly for minor treatment, but also for major surgery and long-term medical

care, as, for example, in the case of tuberculosis or leprosy.

Due to their low economic status, whatever treatment they receive, their ability to pay is severely limited, and it will be a long time before the Government medical service is of such a quantity or quality that it is able to draw these patients from us in any great numbers.

The emphasis then, as far as the numerical majority is concerned, is on treatment for charity, and not for profit.

### Meeting needs

But, let it be said here, and strongly emphasized, that we know we are only fulfilling our calling and our mission here for as long as we are doing such charitable work, and really ministering to, and meeting the needs of the under-privileged and impoverished local communities. Nonetheless, for economic reasons, there must be a balance maintained between the charitable and the profitable treatment, if we are to support ourselves to any extent. Only because we have been able to attract the steady stream of wealthier patients from elsewhere, have we been able also to carry out so much charitable work for so long.

It is our problem, indeed our heartache, that, being in such an area as this, it is in charitable work that our main challenge lies, in the form of the untouched masses of people on our doorstep. To the north, south and west of us lies rugged, jungly, remote country, still being opened up, peopled by perhaps half-a-million tribals, many of whom are in villages miles from any medical centre, and untouched by both "civilization" and, more important to us, the Gospel of Christ.

To these we long to go, to bring to them health of body and

(Continued on page 142)



# THE WATCH

By PIDISI YOANE  
Evangelist at Thysville

I want to tell you how God answered my prayers. On Saturday, 30 April, 1966. I was at work on a new building when my child, Miliame, called me, saying that someone wished to see me. I went to speak with the visitor and when she had finished talking about her troubles I returned to my work, and continued at my task until 6 p.m. I had left my watch on the window-sill, but when I looked for it it was gone.

I could not find it anywhere, so I knelt and prayed to God asking Him to lead me to the one who had taken my watch. Then I went to my friends and told them of my loss. My heart was heavy. I went back to the building and my children and some of my friends came with me to help search for the watch. It was nowhere to be seen, so we all returned to my home and prayed again.

Early in the morning, I got up and went to look in the daylight, but in vain. Back in my house I prayed again that God would speak to the thief and change his heart.

Soon it was time for the Sunday service. When I came out of church I went straight home and prayed about my watch again.

## A followers' class

In the afternoon I had a "Followers' class". I read from Philippians ch. 4, v. 6-7. I said, "When we have something to tell our friends we can write a letter, but there is no mail which can reach God. The only way is to tell God in prayer." While I was teaching my class I saw my son, Aaron, by the window.

He said, "Papa, I have seen someone wearing your watch!" I asked three boys from the "Followers' class" to go with Aaron.

In less than fifteen minutes they were back with my watch. I said to the class, "Let us give thanks to God."

As I fastened the watch on to my wrist again my heart was full of happiness, that the class should see this evidence of God's love to me

and this response to our prayers.

After the class I went to the afternoon service in the church and was given an opportunity to tell how God had answered our prayers. One of the church members led in prayer and we all rejoiced in the goodness of God.

*This is Pidisi's own account translated by Rev. C. A. and Mrs. Couldridge. In telling Rev. C. A. and Mrs. Couldridge about it, he said, "I do not want the watch for myself, but because I need it for the work of God."*

When I got home I asked Aaron how it was that he happened to be in Avenue Katanga where he spotted the thief. He said that one of his friends going to the flour mill asked him to go too. As they were going along the road, the little boy suddenly decided to run along a road which ran parallel and linked up near the flour mill. It was on this road that he saw a young lad wearing the missing watch. (It was easily identifiable because it has a red and white woven strap.)

Aaron is only nine years old, but he was very wise, and took a note of the house which the thief entered. Then he ran back to tell me.

The boys who went with Aaron met the young lad on the road. They went to him and asked, "Where did you get that watch?" Immediately he took it off his wrist, thrust it into their hands and ran away.

I am sure that God answered my prayers in sending Aaron down that road. Because the thief relinquished the watch without a fight I believe that God was working in his heart. I take all my troubles to God and He helps me bear the burdens. I want to share my joy with you, because maybe you, like so many other people think that God never hears our prayer. I know He does, I have proved over and over again that John 14, v. 13-14 is true.

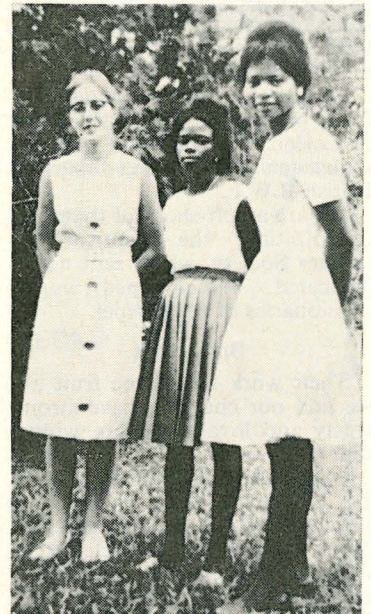
## BERNE CHOSEN FOR 1968 BAPTIST YOUTH CONFERENCE

Berne, Switzerland, has been selected as the meeting place for the seventh Baptist Youth World Conference.

Robert S. Denny, Youth Secretary of the Baptist World Alliance, announced that the meeting will be held 22-28 July, 1968, and is expected to attract 5,000 young people from sixty or more countries.

The Swiss capital was chosen by the Alliance's Youth Committee from a field of seventeen European cities which were listed as possibilities ten months ago. The Committee had voted at the Baptist World Congress in Miami Beach (U.S.A.) last June that the meeting should be held in Europe. Its administrative sub-committee was asked to recommend a city.

Dr. Denny said that an early decision to select a city easily accessible to Eastern European Baptists narrowed the choice to six sites in Switzerland and Austria.



At the Teachers' and Pastors' Training Institute, Kimpese, Lower Congo, Mrs. Owen Clark with two Congolese girls who had completed four years combined secondary school and teachers' training course.



# THE BAPTIST WOMEN'S LEAGUE OF CEYLON CELEBRATES FIFTIETH BIRTHDAY

By LETTIE SILVA

The great day dawned with a clear blue sky and promise of fair weather. The Baptist Women's League of Ceylon was celebrating its fiftieth birthday. Here was an occasion when the women could voice their deepest emotions of love and gratitude to the Lord of all.

Our *Lanka Baptist Kantha Samitiya*, or Baptist Women's League of Ceylon, was started in 1916 and is just ten years younger than the British B.W.L.

We are an off-shoot of that great organization, the Baptist Missionary Society, which sent deeply dedicated, well-equipped women missionaries of the Gospel.

## Borne fruit

Their work has borne fruit and we find our churches have strong, trusty and loyal Christian women today.

Our League was started by Mrs. H. J. Charter, wife of the then Principal of Carey College, Rev. H. J. Charter. She was elected its first President. It is interesting to note that in the 25th year of the B.W.L. the President was Mrs. Belle Jayatunga, wife of the then Principal of Carey College. Rev. W. M. P. Jayatunga, and in the 50th year the President is Mrs. Resta Wickramasinghe, wife of



Cutting the birthday cake at the Baptist Women's League of Ceylon Golden Jubilee Celebrations at Carey College, Colombo.

Rev. W. G. Wickramasinghe, the present Principal.

## At Carey College

Year in and year out, the Annual General Meetings and several B.W.L. Conferences have been held at Carey College over the past 50 years. So Carey College, the only college Baptists in the island own today, of the many schools that the B.M.S. opened throughout this little island, has played its part in the life of the B.W.L. So the Golden Jubilee celebrations were held on the site, where only a few women in 1916 sat for the first meeting.

According to a history written in the 32nd year of the existence of the Ceylon B.W.L. by Miss L. M. Reece, "The history of the 32 years of the Ceylon B.W.L. is the story of 23 years of taking root and nine years of consolidation and gradual development". Miss Reece also writes of new life brought to the B.W.L. by younger women in 1941 and, since then, under the leadership of Mrs. Jayatunga, Mrs. Lettie Silva, and, recently, of Mrs. Resta Wickramasinghe, the League has gone on faithfully serving the Master in various new ways.

The two days of our Bi-Annual Sangamaya Sessions were days of

festivity when the women of our churches extended their hospitality and good will to the members of the Baptist Union of Ceylon (*Sri Lanka Baptist Sangamaya*) and their guests.

In return, the *Sangamaya* extended its warm felicitations on this great occasion.

The arrangements were organized by the President, Mrs. Resta Wickramasinghe. Great care was given to all details.

## Special lunch

A special lunch was prepared on the second day by the women: yellow rice, chicken curry, and many other tasty dishes, followed by ice-cream.

This was followed by a Jubilee Thankoffering Service which brought in a sum of Rs. 2,370. All the women in their gaily coloured *saris* walked up to the trays, one of each was labelled for each church, and placed gifts of fifty coins made up in gaily coloured bags and done up with pretty ribbons and bows.

Rev. H. S. L. B. Welagedera, the President of the Baptist Union, received the gifts and handed the trays to Miss Winifred Turney, the B.M.S. Field Secretary, who, this year, is our special effort Treasurer. Mrs. Elsie Ellangasekere, the



B.W.L. Treasurer, and Miss Celia Moon, another of our missionaries, assisted. Immediately afterwards Rev. Hector de Silva, the Secretary of the Baptist Union, dedicated a Rs. 2,000 Gestetner Cyclostyling Machine, a gift from the Virginian Baptist Women and Girls, a result of Mrs. Wickramasinghe's recent visit to Virginia, U.S.A.

At 3.30 p.m. everybody assembled for a garden party at which a special birthday cake was cut. Fifty women, past office-bearers and past committee members, lit the fifty birthday candles; after which Mrs. Grace Samarakoon and Mrs. K. C. Perera, two members who were present at the first meeting in 1916, jointly cut the cake.

#### A large donation

Mrs. Samarakoon, a gracious benefactor of the Baptist Church in Ceylon over the years, was moved to make a further offering of Rs. 1,000 at this stage for the work of the B.W.L.

The Public Meeting started at 5 p.m. The addresses of members representing other Women's Organizations were sincere and heartening. Rev. P. B. Rajasingham and his wife gave addresses in Tamil and Sinhala. Rev. S. J. de S. Weerasinghe spoke in English. Greetings were also brought from the Baptist Missionary Society, the Baptist Union of Ceylon and the Baptist Young People's Auxiliary.

The Salvation Army Band accompanied the singing of the hymns and lyrics. Mrs. Mercy Premawardhana read out the message of greetings from our World President, Mrs. Edgar Bates.

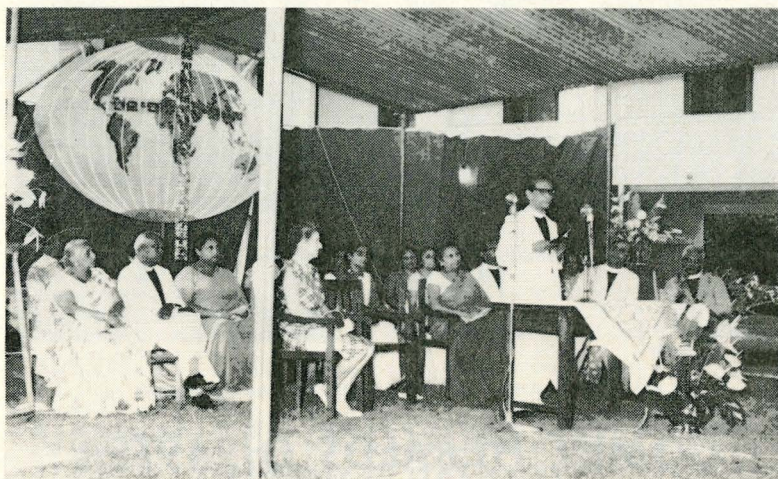
As our President read out the congratulations and greetings from the women of other lands, our hearts were thrilled and evoked feelings of gratitude and joy. Greetings from the Women's Committee of the Baptist Missionary Society, London; the B.W.L. in England; Mrs. Bates, our World President; Mrs. George Martin, former World President; Mrs. Mathis, Treasurer, B.W.A. Women's Department; Mrs. Hino, Chairman of the Asia B.W.U.; Mrs. Flugge, Chairman of the European B.W.U.; Mrs. Edna

Gutteriesz, Chairman of the Latin American B.W.U.; and Mrs. Florence Church, Chairman, Australia and New Zealand B.W.U.; also greetings from the women of Hawaii, Japan, Hong Kong, Philippines, New Zealand, and many more from England, from our beloved women missionaries who have served us in the past.

The Secretary of the B.W.L., Mrs. Lydia Perera, in an able speech, brought the proceedings to a close.

The climax of this great day was a Pageant by our women entitled "The Whole Wide World for Jesus" produced by Mrs. Jayatunga, a former B.W.L. President.

The day is past and gone—but the challenge of the day calls out to every woman in our churches in Ceylon. Never before were we so deeply moved by the messages of friends and well-wishers, but we still have to work out our Jubilee Programme of Witness and Worship in the coming year.



The platform party at the Rally held to celebrate the fiftieth anniversary of the founding of the Baptist Women's League of Ceylon.

## £120,000

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URGENTLY NEEDED

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(Photo: N. B. McVicar)

Morning Assembly and Prayers at the Baptist Higher Secondary School, Agra, North India.

## COMET HERALDS DISASTER

In October last year the famous Ikeya-Seki Comet was visible in parts of Orissa for a period of about a fortnight. Many Hindus thought it was heralding some calamity.

This year they have believed that they were proved right for there has been acute food shortage in some parts of Orissa and famine conditions in others.

In Udayagiri food is available, though it is very expensive. For the very poor people—of whom there are a great many in India—there is no possibility of buying it.

In Udayagiri, rice—the staple diet—now costs one rupee (approximately 11½d. under the new rate of exchange) per kilogram. In normal times two and a half kilograms could be purchased for a rupee.

Casual labourers only earn between two and three shillings per day. A man eats about three-quarters of a kilogram of rice a day, so it is impossible to keep a family on a casual labourer's wages.

In other parts of Orissa there is acute shortage and the government has started relief work.

Water, too, is very short—in some areas completely unavailable—and a great deal will depend on the rains this year.

## MAULED BY BEARS

The Moorshead Memorial Christian Hospital, Udayagiri, Orissa, India, usually has more surgery than it can cope with.

While British hospitals have to cope with road accident cases, the hospital at Udayagiri sometimes has to cope with those who have been injured by wild animals.

Usually there are a number of patients in the hospital who have been mauled by bears.

One woman who was recently a patient had a badly broken leg. The bear's teeth had crushed the bone to pulp.

Contacts between the Church in China and other Christians have been all too few in recent years. This has meant a lack of knowledge of their circumstances and work, and has made practical informed prayer difficult.

But there is some information available from visitors to China who have had contact and conversation with Christians among others whom they have met.

The numerical strength of the Protestant Church is given by church leaders as 700,000. This contrasts with a membership figure of about a million in 1949. The only theological school now operating is the Nanking Theological Seminary, which has a staff of about a dozen, and 85 students. With a five-year course this means about 15 graduates a year, a very small number to serve a church of 700,000 people.

There does not seem to have been any forced merger of the churches, but former denominational lines are blurred, and no denominational meetings seem to take place. The only organized church agency is the Chinese Christian Three-Self Patriotic Movement. This was set up to emphasize the complete independence of the Church from all foreign control, and is the official point of contact between the Church and the government.

Organized church life is largely confined to the cities, but with very little activity there. The number of churches used for worship has greatly declined. Only one church usually remains open in the smaller cities. Peking is reported to have four churches open, and Shanghai about twenty. Attendance at some churches is said to be quite good, with 400 morning attendances, for instance, in churches in Canton, Shanghai and Tientsin. Some church workers seem to be engaged in full-time work. Most are part-time or give time extra to a full-time job. Voluntary labour, study groups and public meetings take up much of their time, as with their fellow-citizens.

The limitations on church activi-



ties are very severe. All educational and social work is undertaken by the state. There is no outreach through evangelistic preaching, and there seem to be no Sunday schools or religious instruction of children and young people. In some areas the names of candidates for baptism must be cleared by the authorities.

As might be expected the Church is said to be strongly nationalistic, and critical of the churches of the West. The favourable attitude of the Chinese Christians to their government does not, however, mean that they support Communism. Christian leaders have refused to identify Christianity with Marxist Socialism. But there is a close, and natural, identity between Christians and the ambitions of their own nation. As a small minority group, the Church depends for its outward existence upon the constitutional guarantee of "freedom of belief".

The following are some brief suggestions for prayer, which it is hoped may be of use in both corporate and private prayer:

For Christian leaders, both those known to us, and younger men and women who have as yet no personal contact with Christians outside China.

For pastors and workers who seek, by prayer, Bible study and service, to lead worship and encourage Christians, both as congregations and as individuals, in their faith and life.

For teachers and students of the Nanking Union Theological Seminary, and for the calling by God of men and women into the leadership of the Church.

For Christian parents, and also for teachers, in their relations with children and young people, in a society where anti-Christian and anti-religious propaganda is a part of the educational and social background of daily life.

For the re-establishment of cordial relations between China and the Western nations, and also for the renewal of contact and fellowship between Chinese Christians and ourselves.



(Photo: G. Grose)

A social gathering outside the Free Church, New Delhi.

## NEW INTER-MISSION HOSPITAL SUPPLY BOARD

A new Inter-Mission Hospital Supply Board has been set up by the Conference of Missionary Societies.

It is planned that this Board will help in obtaining hospital supplies for every mission hospital staffed and organized through British missionary societies.

Its work should prove to be of great practical help and value.

Its part-time director will be

Dr. James Burton, formerly B.M.S. Medical Director.

During his period of service with the B.M.S. Dr. Burton did much to obtain medical equipment and supplies, either entirely free or at a very reduced cost, for Baptist mission hospitals.

Much hospital equipment in this country, still usable, is being discarded because it is out-dated and this can be used in mission hospitals.

## SLEEPING SICKNESS AFFECTING LOWER CONGO

In areas in Lower Congo the incidence of sleeping-sickness is on the increase.

The Belgian Health Officer who is in charge of sleeping-sickness preventive work, said that in 1964 the cases discovered were practically all among Angolan refugees, but now only 50 per cent of the sleeping-sickness cases are refugees.

This means that the tsetse flies have been re-infected by the newcomers to the area, and great efforts will be required to keep sleeping-sickness under control.

### Increase in cases

Throughout Congo there has been an increase in cases of sleeping-sickness because the public health services have broken down.



# BRAZIL

## LAND OF HOPE

### PART II

By A. S. CLEMENT

**I**N some respects the journey from São Paulo to Umuarama was like a journey of a hundred years backward into time.

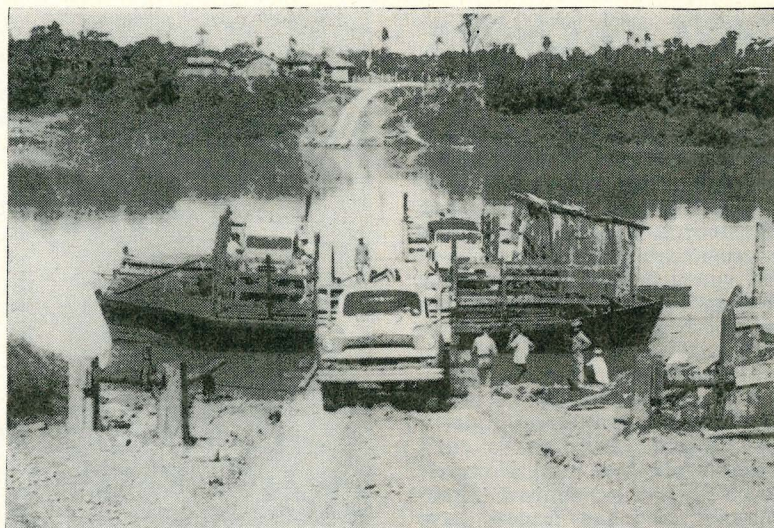
The former was an ultra-modern populous city with great skyscrapers and an intricate road system: the latter a new frontier town with low wooden buildings and deep red earth roads.

There was a contrast in climate, too. In Rio and São Paulo, both situated on the coastal strip, it was hot: in Umuarama on the plateau, the temperature fell during the night to just below freezing point, much to the consternation of the coffee-growers.

We travelled by air, the most convenient mode of transport in a country so vast, with no developed system of roads or railways. At Maringá airport we had to change planes and wait for over four hours.

As the one form in the wooden airport building was fully occupied, we spent most of the time exploring the immediate vicinity.

There was not sufficient time



(Photo: A. S. Clement)

New immigrants crossing a river in Paraná state by ferry.

to reach the town itself, some four miles away, and to visit the American Baptist missionaries there, nor could we establish contact with them by telephone. But I had my first experience of the earth roads with their fine dust of such remarkable penetrating power, turned when rain falls to mud of equally remarkable properties of adhesion!

Here, too, I ate my first truly Brazilian meal served in the tiny dining room of the airport by a Japanese waitress and cooked in an adjoining kitchen over a stove of primitive pattern with a roaring wood fire, by another Japanese woman with dress and apron even grubbier.

#### Excellent food

The food, however, was excellent. After rolls and butter and cold pickled vegetables, the main dishes were grilled beefsteak and fried limbs of chicken served with generous amounts of rice and beans. A bottle of *guaraná* was provided. This is a soft sweet drink made from a berry that grows in the Amazon basin. At the end of the meal there was the usual *cafezinho*, a small cup of strong black coffee sweetened

with several spoonfuls of cane sugar.

David and Doris Doonan met us at Umuarama airport and drove us to their home on the outskirts of the town in their Willys jeep.

This type of vehicle with its four-wheel drive is the only one capable of negotiating the rough earth roads with their deep ruts, especially in wet weather when the sticky mud brings all other vehicles to a halt.

That evening there was a welcome meeting in the chapel, quite a spacious wooden building. It was dimly lit, for the dark walls reflected little light from the oil lamps.

The people sat on bench seats arranged round the walls. They were warmly clad for the night was cold, but in garments which seemed to us to be ill-assorted and shabby. Many of the women wore shirts over pyjama trousers.

After informal greetings and introduction, cakes and coffee were served. Then choruses were sung. One item was a poem dramatically recited by a young woman to the accompaniment of a guitar. Then followed speeches by the church secretary,



the superintendent of the Sunday school, a representative of the women and the president of the congregation.

We observed here and elsewhere that Brazilians attend church worship and other church occasions as families. Everyone comes from great grandfather to the youngest baby!

We noted too how easily our missionaries were able to fit into the local scene. Mrs. Doonan with her child in her lap, seated against one of the walls, could hardly be distinguished from the other young mothers at either side of her, and Pastor David, speaking fluent Portuguese, was not so very different from the other leaders of the church.

Most of the members were very humble people. Some were labourers, others shop-assistants. One worked at the local garage and filling station, several sold sweets or bananas at street corners. A number of the women were domestic servants.

One recalled the words which Paul addressed to the church at Corinth: "Not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth."

#### **A fine new church**

Next morning, in daylight, we were able to visit the church site and see, next to the wooden chapel, a fine new brick building in course of erection. It will be able better to provide the accommodation which the rapidly growing church now requires. We saw other church buildings, among them a striking "Free" Presbyterian Chapel in a commanding position.

For since our missionaries arrived in 1960 when the town was formally recognized as a municipality, other denominations have entered, so that now there are eight different groups. Of course, there is room for all.

But unfortunately there is little co-operation between the

groups which represent for the most part "fringe sects" rather than the main denominations. Where a measure of co-operation has been achieved it was on the initiative of our missionaries.

That second evening we went to a meeting in the home of the church secretary. The men gathered in the front room and the women and children in the back room. The assistant-pastor stood between the two and conducted worship-prayer, the reading of the Scriptures and a sermon. Recordings were played of choirs singing and of speeches made in Rio de Janeiro at the launching earlier that year of the great nation-wide evangelistic campaign. Then refreshments were served—sandwiches, spiced meat balls, cakes, and coffee.

It was in such a meeting that the church had its origin. It is by such meetings that the Church grows.

#### **Undulating country**

To Loanda, some 150 miles away, we travelled by jeep through undulating country mainly given over to coffee growing, though here and there stretches of the virgin forest remained.

After a time the scenery became monotonous, for there were few features to awaken

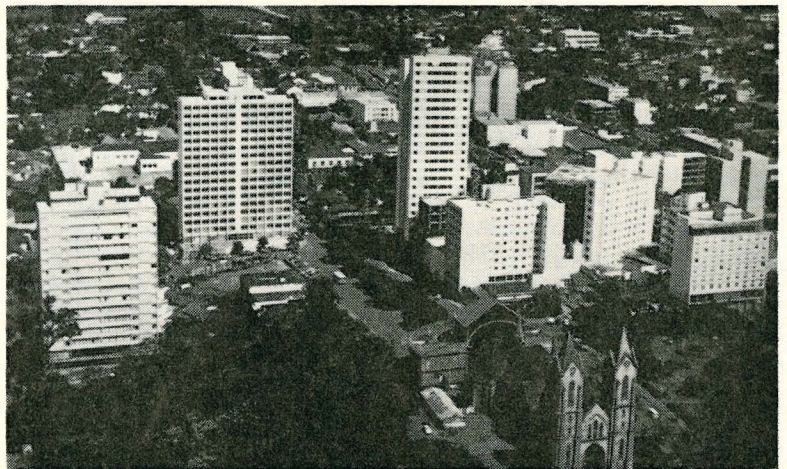
curiosity or arouse interest. Apart from one hamlet at which we stopped to see the wooden building used for worship by the local Baptist congregation (subsidiary to the church at Umuarama) we saw no signs of human habitation.

In that hamlet and at the ferry by which we crossed the river half-way between the two towns we saw other vehicles, but nowhere else. Shortly after leaving Umuarama we almost met a herd of cattle (of the Indian zebu type) driven by mounted cowboys, but they turned into the pastures just before we reached them.

#### **Rough and tiring**

It was a rough and tiring ride, but we were glad of a brief acquaintance with hardships so regularly endured by our missionaries.

At the ferry we crossed the river on a *balsa*, a raft of light, strong wood which for power utilized the flow of the current. On the raft was a family of immigrants, obviously of European origin (their fair hair and blue eyes betrayed them), on the move into the interior, their possessions stacked on the back of a lorry. They were on their way to a new home and a new way of life. *(To be continued)*



An aerial view of Londrina, one of the modern cities of Brazil.



# IN NIGERIA

By RUTH HUTCHISON

*Nigeria is a progressive new nation boasting up-to-date transport, buildings and industrial development, especially in big towns but, as in all countries, there are remote country places which have remained largely untouched by outside influences. Mrs. Hutchison takes us into the heart of such a community.*

IT is six o'clock in the morning. Already the compounds are stirring, but the group approaching our house have been on the road some hours. There is trouble, you can tell by their faces.

What has happened?

A calabash basin is thrust into my arms, I remove the dirty rag covering it—newborn twins! unclad, unwashed, premature. The mother's face, a picture of fear and utter despair, tells its own story.

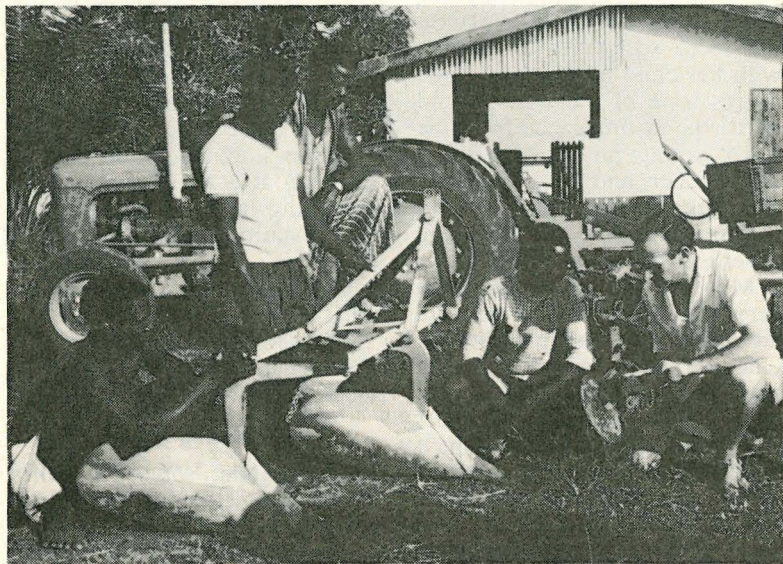
This was our introduction to one of the many problems in this area. Whilst Nigeria can boast of tremendous progress in buildings, transport, education, and industrial development, especially in urban areas, there are some backwaters where little change has been made.

It was to such a place, where the light of the Gospel never yet penetrated, that we came. Poverty, malnutrition, disease, ignorance went hand in hand with fear and superstition.

### From the World Church

Through a grant from Christian Aid, a Rural Mission has been established among the needy people of Ikwo. So the world Church gives its witness in helping a younger Church, in this case the Presbyterian Church of Nigeria, to reach out to its own unevangelized areas.

We went with no preconceived plan in 1960, simply to live among the people and, as the underlying cause of their problems became apparent, to work together towards a solu-



(Photo: Church of Scotland)

Mr. Charles Hutchison of the Church of Scotland Mission helping to repair farm machinery at Ikwo, Eastern Nigeria.

tion. But we were conscious of one thing—to be effective, the witness of the Christian Church *must touch every aspect of the lives of the people.*

We did not plan specifically to begin medical work—it was just a “dressed ulcer” here and a “treated malaria” there, but it grew inevitably into a daily dispensary of 30–40 patients.

A woman sobbed out her story. She had borne twelve children but only *two* had survived, and in fact she could see that this one now in her arms was dying too. The whimpering form in the mother's arms weighed only 17 lbs., but the mother assured me that the child was 3½ years old. I looked down at my own baby beside me in the

carry-cot, already past that weight and only ten months old.

Nwambam and her mother came to live on the compound. Dried milk, eggs and beans were added gradually to her diet, malaria and intestinal worms dealt with. Then the miracle began to happen right before our eyes. She learned to walk again—to run—to play—to laugh.

She went home, the news spread, and last year 25 cases of malnutrition and kwashiorkor (protein deficiency disease) were brought for similar help.

It was obvious that the growth of this village health work must be on the lines of preventive medicine and child care, and now there are six child welfare clinics at strategic points in Eastern



Ikwo and over 1,000 babies are registered and brought very regularly. A Nigerian community nurse and three teenage assistants are part of our team.

Another problem was that of the motherless baby. There is no fresh milk in villages such as ours, and dried milk was quite beyond their means. When the first such baby was brought to us we asked that another wife in the compound come to learn to care for it. But the baby nurse had to be a grandmother, as local custom was against a young woman caring for a motherless child.

Grannie had a new lease of life caring for Nwojon. He thrived, and when his first tooth appeared she begged leave to go and make the customary sacrifice at the family shrine in their compound.

To our surprise she returned the following morning, Sunday, a large yam on her head and Nwojon in her arms. The family had decided Nwojon did not belong to the juju but to the Church. That day old grannie came to church for the first time, and during the service laid her thanksgiving yam beside the communion table.

As I looked around the church I saw two little girls, we exchanged smiles—the twins of five years ago, once abandoned, now part of the community. Since that day over sixty twin mothers have come to us for help, and after some weeks they have gone back home to their villages, better able to cope. So, gradually, the acceptance of twins is becoming normal in such communities.

It must be obvious that the problems mentioned so far were closely concerned with poverty and malnutrition. The need was for more and better food and a better way of farming. Shifting cultivation is the practice, small plots among the bushes, the top-

soil thrown into heaps with short-handled hoes, and multi-cropped for one year, then left to return to bush.

The harvest is barely enough to live on, and certainly no incentive for the young men of the village now receiving schooling. Something drastic had to be done.

The chiefs and councillors were approached. They confirmed the problems and agreed to co-operate. One hundred acres of village land was allocated to a group of ten young lads of about 20 years of age.

Under instruction, the land was gradually cleared, contoured against erosion, and ploughed and ridged with a tractor—a gift from Christian Aid. A crop rotation was evolved, legume crops and fertilizer introduced. The lads built their own houses and farm store. Instead of the haphazard planting of rice in a wet valley, water control was developed with contour ridges, levelling, and then using better seed.

In this pilot project the yield of rice was increased from 98 cwts. in 1963 to 246 cwts. in 1964

on the same paddy field.

There are now five farms in different villages with 52 young men developing 500–600 acres and a new pattern of village farming is evolving and being copied.

But what of the Church? In 1960 there was no Church in Ikwo. Families worship at their shrines the spirits which control their lives, the native doctor is consulted at every crisis, for health, home, farm or family. Life is punctuated by pagan sacrifices and festivals.

With an interpreter and some pictures little meetings were held under the trees each Sunday—so, even in modern times, some of the old pioneer methods can be used!

Curiosity turned to interest, then to inquiries and then to conversions.

There are now ten places of worship in the area, and last Sunday 500 or even 600 people will have gathered to worship the true God and the Saviour who made the supreme and final sacrifice on the Cross for us all. Almost half of this number will be adults.



(Photo: Church of Scotland)

A rice husking machine at Ikwo, Eastern Nigeria.



## TO BE OR NOT TO BE?

(continued from page 132)

wholeness of life by the united ministry which only Christian medical work can provide.

Here lies the paradox. The most needy are the most impoverished, and so, to serve them, the most money is needed—for transport, for living out, for medicines, etc. It is in this respect that our task here, though threatened with curtailment after over a quarter of a century, is only just beginning.

How much longer can we work here proclaiming by word and deed the love of God for the un-loved, and, by force of economic circumstances, virtually ignore these needy thousands so close to us? This is one question that troubles our consciences.

### Little hope

Turning briefly to monies received from the mission and from the Government, we see little hope of greatly increased help from either of these. All in our denomination should be aware of the financial position of our Society, which obviously, for the present at least, will not enable any more help to be given on a regular basis to units such as ourselves.

The State Government has given the same recurring grant for the last fifteen years or so, and we feel that they are getting a medical coverage of this part of the state at rock-bottom prices. An increase in help from this source, however justifiable we may think it to be, is rather remote. We have, during the last five years, obtained help from a semi-Government source, which yielded Rs. 5,000 last year, and has promised to double it this

year and continue at this level for at least five years. This welcome aid will not, however, solve the problem.

We have also tried to obtain help for our Training School programme, which costs us over Rs. 14,000 per year, and produces a steady stream of both male and female nurses, most of whom go to work for the Government. We are still trying to get some remuneration for this free service to the State, but as yet, to no avail. A grant in respect of each trained person going to Government would be a great help, and for this reason we persevere.

### Deficit

Consideration of our 1966/7 Budget Estimate, just finalized, shows the same trends as are outlined above. Our possible income from fees is only roughly estimatable, otherwise incoming money is fairly static. At present, our forecast for expenditure is Rs. 21,000 (about £1,000) above our income, and if this deficit, or even only half of it comes true, the whole problem will be brought sharply to a head. Time then is short.

We face this dilemma. Prices and expenses continue to rise. Our profitable work is slowly declining. Our charitable work is not only on the increase, but far below what we feel is necessary. Our income is unlikely to rise to meet our costs.

The ultimate question, as we see it, is this. In view of the whole situation, part of which is outlined above, when does it become no longer justifiable to continue to ask the mission for over £2,000 per year in cash and

personnel to assist in the discharge of what is primarily a State responsibility—the provision of medical care for its citizens in an underdeveloped area? When is it right for us to step down, and then re-direct those resources into another channel of mission to God's world, either here or in another place?

### A matter of existence

Unless you feel some personal involvement with us in the work here, these are academic questions perhaps. But to us, it is simply a matter of existence—"To be, or not to be?"—a question to be faced not in the indeterminate future, but perhaps in 1967, or 1968.

We ask your prayers for us in this situation.

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(Up to the 15 July, 1966)

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Anon. (Freightage), 10s.; A.T.L., £5; Anon., £6; Anon. (Freightage), 2s.; Anon., £2; Anon., £1; Anon., £6; "Concerned" Newport, £5; Anon., £1; Friends of the Society, £12; Anon., £1; Anon., £1 10s.; Anon., £10.

**Medical Fund:** Anon. (Congo Refugees), £10; Anon., £20.

**Special Medical Appeal:** Anon., 16s.; E.R.E., £5.

## Legacies

The following legacies have been gratefully received in recent months:

June		£	s.	d.
6	Mr. Beales, Ipswich .. .. .	777	15	3
7	Miss V. J. Tullie (Scotland) .. .. .	45	1	7
9	Mrs. F. Brook, Pinner .. .. .	50	0	0
14	Miss C. M. Hasler, Orpington .. .. .	200	0	0
14	Mrs. E. E. Clappen, Boscombe .. .. .	200	0	0
17	Mrs. D. P. Grey, Lancaster .. .. .	50	0	0
20	Mrs. E. F. Smith, Bristol .. .. .	50	0	0
21	Miss E. K. Green, Colchester .. .. .	364	5	4
23	Butterfield Legacy .. .. .	15	0	2
30	Miss E. G. Huskisson, London .. .. .	800	0	0
July				
4	Miss A. J. Bacon, Boscombe .. .. .	60	14	8
5	Miss H. K. Dyer, Torquay .. .. .	200	0	0
6	Mr. H. F. Roberts, Hitchin .. .. .	650	18	4
7	Mrs. M. Sugden, Ilkley .. .. .	750	0	0
8	Miss S. Bloor, Newcastle-under-Lyme .. .. .	100	0	0
8	Mrs. M. Adams, Norwich .. .. .	200	0	0

## Missionary Record

### Arrivals

- 10 June. Miss M. E. W. Carrol from Vellore, India.
- 25 June. Mrs. J. O. Wilde and two children from India.
- 28 June. Rev. F. J. and Mrs. Grenfell from Lukala and Miss R. W. Page from E.P.I., Kimpese, Congo Republic.
- 30 June. Miss L. Fuller from Ngombe Lutete, Congo Republic.
- 1 July. Miss S. Mercier to Switzerland from Lukolela, Congo Republic.
- 3 July. Mr. and Mrs. N. B. McVicar and two children from Calcutta, India.
- 7 July. Rev. G. R. C. and Mrs. Allen and family from Lukolela, Congo Republic.
- 11 July. Miss E. Motley from E.P.I. Kimpese, Congo Republic.
- During July. Miss L. W. Jenks from E.P.I., Kimpese; Miss E. G. Markwell, Miss M. M. Pringle, Mr. G. F. A. Eayres and Miss K. Brain from

Ngombe Lutete; Miss J. F. McCullough and Miss B. Diaper from Bolobo, Congo Republic, for holidays at Government expense.

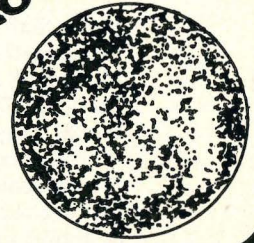
### Departures

- 4 July. Dr. Iris M. Dwyer returning to Palwal and Mr. P. K. Pradhan returning to Cuttack, India.
- 6 July. Mr. L. H. Moore for Kinshasa, Congo Republic.

### Births

- 31 May. To Mr. and Mrs. A. H. Swanson, a son, Donald Callum, at Ludhiana, India.
- 1 June. To Dr. and Mrs. B. L. McCullough at Bolobo, Congo Republic, a daughter, Angela.
- 5 June. To Rev. R. F. E. and Mrs. (Dr.) Warden at Pimu, Congo Republic, a daughter, Anne Marie.
- 21 June. To Mr. and Mrs. A. Ball at E.P.I., Kimpese, a son, Philip James.

## Background to Prayer..



(Based on the Prayer Calendar)

Our prayers this month are asked for the Baptist churches in Lower and Middle River regions of Congo.

### Plans for rebuilding

Plans for the rebuilding of the Bolobo hospital, made possible through funds donated to the £100,000 Medical Missions Appeal, are now before the home committees.

At present there are no B.M.S. staff at Ntondo and Lukolela is short staffed.

### Pastors needed

There is a great need for more pastors, African and missionary, to work in Kinshasa (Léopoldville), the population of which continues to grow. Many Christians coming to the city are lost to church life, because there is not sufficient pastoral oversight.

### From farther south

The number of refugees from Angola arriving in Lower Congo has slowed down recently. However the refugees are coming now from farther south in Angola. There is still great need for relief, educational and pastoral service among them.

### Death

- 1 July. Mrs. Gladys L. Northfield, at Cambridge, wife of Rev. H. D. Northfield (India Mission, 1925-46; Warden of St. Andrew's College, Selly Oak, 1946-56).

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.

Telegrams: Asiatic London W.1. Chairman: Rev. S. J. Gray, H.C.F. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.

Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



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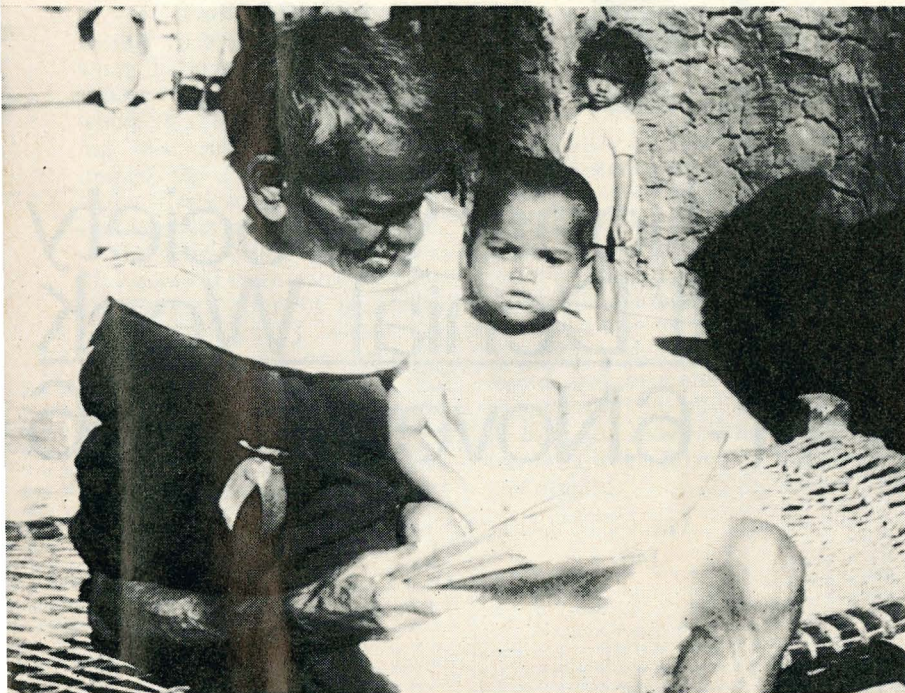
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# MISSIONARY HERALD



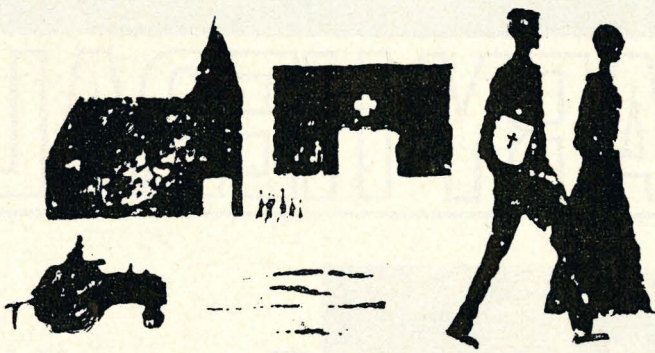
**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*October 1966*

**6d**



# GOD'S FELLOW WORKERS



In India, East Pakistan,  
Ceylon, Congo, Brazil,  
Trinidad, Jamaica,  
Hong Kong, Nepal, and  
Sierra Leone and among  
Angolan refugees.

Baptist Missionary Society  
Gift and Self Denial Week  

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30.October - 6.November '66



# IN TROUBLED KISANGANI THE CHURCH WITNESSES

By DAVID CLAXTON

This article was written just before four B.M.S. missionaries, including Rev. David and Mrs. Claxton and their young children, were withdrawn from Kisangani because of a further rebellion—this time by Katangan troops. The article has not been altered because it gives the atmosphere in the city immediately prior to that occurrence.

At the time of going to press the situation in the area is still

tense, with renewed activity from rebels (Simbas) and fighting between Katangese and Government troops. Remaining in the city are Dr. John and Mrs. Nora Carrington of the B.M.S.

Your prayers are asked for them, for the Christians and the people of the area, who are again suffering, and for the return of peace and stability to Congo.

**I**N 1964 Stanleyville became known throughout the world as the centre of a bitter civil war, a place where many hundreds of people lost their lives in a struggle which they neither wanted nor understood. Since then, peace has returned to an ever-widening area of north-eastern Congo, and in the town itself the situation is now quite calm.

Many changes have come, and are still coming in the town as it seeks to regain its former peace and prosperity. Almost as an attempt to wipe out the past, the government has changed the official name of the town from Stanleyville to the traditional name of Kisangani.

The name Stanleyville, with what it stood for in the eyes of the world, has thus passed into history.

Not that the government wished to erase all memory of what happened in 1964. The square near the Post Office, where so many people died during the rebellion, has been named the *Place des Martyrs*, and a simple inscription explains the significance of the name.

The road which leads to the University is now called Avenue Dr. Carlsen, after the American medical missionary whose life was held in pawn by the rebel authorities, and who was killed on the morning of the liberation of the town.

There are other silent witnesses, too: the ruins of houses

destroyed by bombing or by fire. Other houses were abandoned by their occupants and are now almost completely overgrown by the encroaching forest.

In one area on the outskirts of Kisangani a large village has almost completely disappeared.

At the time of the rebellion thousands of people, who simply wished to avoid trouble, fled to the shelter of the forest. For those who were accustomed to the forest, and to living in or near it, the forest provided not only shelter, but food as well, and these people were none the worse for living there for eighteen months.

But it was a very different situation for those accustomed to making their living by fishing in the river, or who had lived for most of their lives in the town. These did not know how to find food in the forest, and as a result many of them nearly starved.

## Too frightened

The lack of food weakened their resistance to disease, but still they stayed on in the forest, too frightened to come out. Many have stayed even when the situation round about has become calm again; hidden deep in the forest they received no news from the outside world. Some are found and brought out by the police, who go into the forest to look for them. Others come out only when driven by hunger and disease.

Often these people use up all the reserves of their strength in reaching the town, and although rushed immediately to hospital, die a short time after their arrival.

One of our catechists on the other side of the Congo river comes to see me each week, and each time he comes he reports the death of four or five members of the church. These are people who had no political opinions, and only wished to avoid trouble; but in fleeing they found only suffering and death.

Even for those who have not suffered in the forest there are problems facing them when they try to take up their old life again in the town.

There is, above all, the problem of where to live.

Very often their former houses are beyond repair, or would cost so much to repair that it is impossible to live in them for some considerable time. So people try to move in with friends and relations. No Congolese can refuse a member of his family, or a person from his native village, a place in his house.

As a result, many houses are very overcrowded with a dozen or more people living in them. One man I heard of, at one time had thirty of his relatives living with him.

## Tiny hut

Another man lives with his wife and five children in a hut measuring about four yards by



two. The whole family sleeps side by side at one end of the hut and their few belongings are piled up at the other end.

It is true that there are houses to rent, but many people find that, although the rents are quite moderate, between 12s. and £1 per month, the price of food is so high that after buying their food they do not have enough money to pay the rent, and so they are evicted.

Furthermore, to buy food and to pay the rent, one must have a job, and jobs are scarce here.

The equivalent of the Labour Exchange is just near our house, and every day it is surrounded by a crowd of people seeking work.

We receive many requests from Christians asking for our aid in getting work, but it is only rarely that we can discover a vacancy. Some of the companies that closed down at the time of the rebellion have not yet restarted work and others are not yet working at full strength.

It is not surprising also that in

and buy food and cook for some old and blind refugees that the government has established in a small camp. They visit these people twice a week, and not only provide them with food but also wash them, their houses and their clothes.

Each of our churches is a centre for distributing the food and clothing provided through the Congo Protestant Relief Association. There is unfortunately not enough food to supply all those in need, but we do seek to aid those who have nobody to look after them and care for them.

Food is also taken to the hospital to help those who have no relatives to provide food for them. Nor are these visits simply to minister to the material needs of the sufferers. Along with the food, the visitors give out scripture portions and Gospels, and bring a word of Christian comfort or challenge.

The pastors and evangelists have also received permission to go into the police and military

perhaps even speaking a different language, who will never be in a position to repay the kindness, is a real symbol of the power of Christian love to break down barriers.

Among non-Christians here of different tribes there is still considerable suspicion, fear and even hatred.

Both inside the church and outside the Christians are finding a unity of spirit in the service of Him Who is Lord of all.

---

## Response to Indian Need

When the present grave situation in India was made known to the deacons of the Ward Road Baptist Church, Dundee, through a letter from the British Council of Churches, it was decided to put the matter to the next church meeting.

This meeting decided that, although the appeal came at the same time as the Christian Aid appeal, the church should be asked to help by voluntary contributions.

As well as a total of £60 given to Christian Aid, further gifts were sought for the India Appeal. No retiring offering was held, but members and friends were urged by the minister to place their gifts in the normal offertory marked "India Appeal", or to hand them to the deacons. The church also decided to add £100 to whatever the members gave.

### Total to B.M.S.

As a result, a total of over £367 was sent to the B.M.S., earmarked quite specifically for the famine needs in India. This included some sacrificial and notable giving. One teenager gave £5 intended for new shoes for herself. A university student who attends the church gave £5. The children of the infant department of a school where a member is Infant Mistress gave over £5. Three or four high school girls persuaded their rector to allow a collection, and presented over £13 to the Appeal.

All of which serves to show that, when Christian people are really made aware of the needs of others, they are ready to respond in Christ's name.

A. MACRAE



Rev. David and  
Mrs. Claxton

this situation where there are both high prices and high unemployment, there is also a high rate of thefts and burglaries.

How is the Church reacting to this situation?

The people in the churches of Kisangani have realized that they have a very real responsibility towards those who are suffering around them.

The women in two of our churches collect money among themselves, then go to the market

camps, and also the prison, in order to take services; and with so many soldiers and police in the town at present this offers a great opportunity for witness.

Perhaps none of this service seems spectacular, or even noteworthy. But it needs to be seen against the background of the tribal hatreds and feuds, which came so much to the fore at the time of the rebellion.

For a Christian to minister to a person of a different tribe,



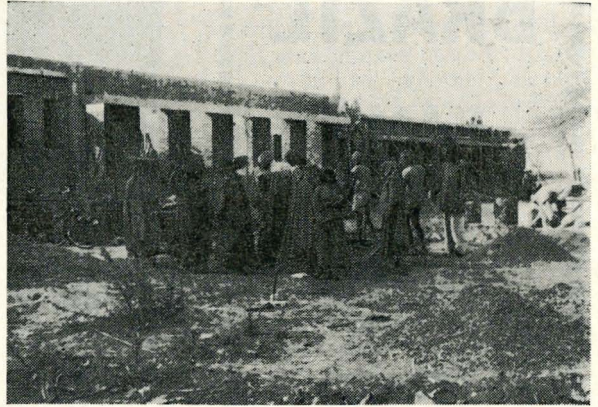
# MEDICAL MISSIONS SUNDAY

**T**HIS month, on Sunday, 16 October, churches of all denominations will be praying and thinking about the work of Christian Medical Missions.

St. Luke's Sunday has long been associated with the cause of Medical Missions, and more and more churches are taking the opportunity provided by this Sunday both to inform congregations of the needs of Medical Missions and to ask for prayer for those involved in the work of healing.

The pictures on this page show a little of what is being accomplished by British Baptists through their own Medical Missions.

The Christian General Hospital at Palwal, North India, now has new wards because Baptists in this



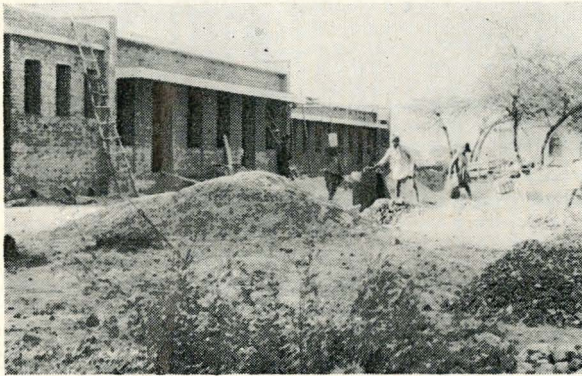
Your gifts have made this possible.

Your gifts to the £100,000 Medical Missions Appeal are also making possible improvements at the Christian Hospital for Women and Children at Berhampur, Orissa, and plans are under active consideration for the re-building of Bolobo Hospital in Congo.

The rebuilding of part of the hospital at Chandraghona in East Pakistan has started.

An improved Christian Medical Service is therefore possible; but better buildings and improved facilities need more staff and constant support.

Again, it is your prayers and your gifts that will make the development of B.M.S. medical missionary work possible.



country raised over £100,000 for the cause of Medical Missions.

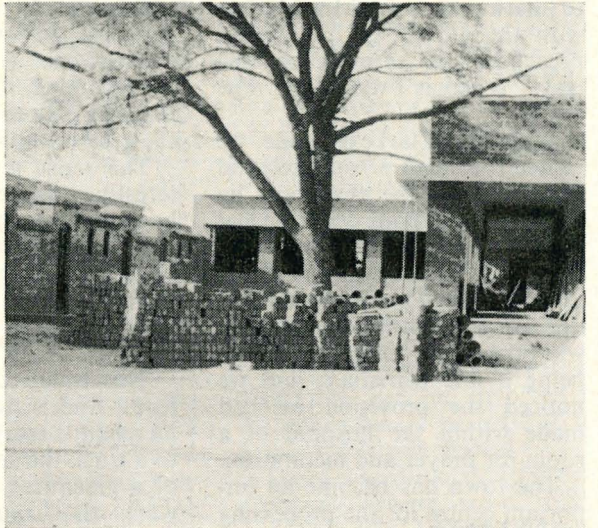
The picture at the top of the page shows Indian labourers, both men and women, helping to build new wards.

The second picture shows those wards nearing completion, and the third picture shows a connecting link between the old wards and new wards.

At last the Christian General Hospital at Palwal, male and female sections (which have hitherto been separated by nearly a mile of dusty road), is now housed in one compound.

This will be a tremendous help to the staff and to the patients.

*Pray on 16 October for B.M.S. medical missionaries serving in India, East Pakistan, Nepal, Congo and Hong Kong.*





# BRAZIL

## LAND OF HOPE

### PART III

By A. S. CLEMENT



(Photo: A. S. Clement)

A family arriving for a cottage meeting in Brazil

LOANDA was a smaller town than Umuarama, but better planned and thus neater in appearance. James and Eileen Clarke, our missionaries there began their work two years ago; and under their leadership the church is steadily growing.

At a special mid-week service to mark our visit, Mr. Madge, with the aid of an interpreter, preached the sermon on the text: "Whereas I was blind, now I see."

With Mr. Clarke as guide, we visited the small private hospital established in the new town by two brothers, both doctors. For its size it was well organized and equipped. There was an X-ray apparatus and a well-furnished operating theatre. The doctor whom we met impressed us as being a fine Christian; and we noticed the provision he had made within the hospital of a room for prayer and meditation.

The town has become an important centre for the processing of coffee and cereals. We visited a factory where coffee is sorted,

roasted, and ground for local consumption, sold at a subsidized price. The industry, of course, is nationalized.

We were taken round the Coffee Institute with its vast warehouses in which thousands of sacks of coffee berries were stored, the fruits of several harvests and saw something of its large collection of samples of the crops of different years.

The most rewarding and interesting aspect of the stay, however, was the opportunity to visit several members of the church in their homes and at their work.

#### In the forest

This involved going into the forest and watching the timber merchant's workmen loading on to a truck the sections of a trunk of a great tree, part of the first work that must be done in clearing the forest. We saw newly-planted coffee bushes, pro-

tected by timber guards, growing among rotting stumps and trunks.

One family was on a *sítio* or small-holding for the harvest season, gathering in the coffee crop. They would keep half the price obtained, half going to the owner of the land. This family represented the older Brazilian stock, having moved into Paraná from the north-west. Their ancestors obviously came some from Portugal and some from Angola.

On the final evening we had a meal with a young farmer and his wife at a *sítio* some twenty miles out of town. It was served in one of the rooms of a typical wooden house—fried chicken, hard-boiled eggs, potatoes, spaghetti and cheese, rice and beans.

Afterwards on the threshing-floor outside, in the light of hurricane lamps, there was an open-air service. The farmers at



other *sítios* round about, with their wives and children gathered for it. James Clarke made excellent use of a film strip prepared by the Southern Baptist Convention, U.S.A., but from Brazilian material and illustrating the subject of Faith in Christ.

Forty-two years ago Lord Lovat, flying over part of South Brazil, was impressed with the obvious fertility of the deep-red soil in the north of Paraná.

On his return to London he persuaded a group of business men and financiers to join with him in forming a land development company. It was registered as Paraná Plantations Ltd.

A concession was purchased from the government of Brazil, and tracts of land were leased for development as farms, ranches and plantations.

### Little London

The town which sprang up as a centre for marketing and processing the coffee, maize, beans, cotton, oranges, and bananas grown was named "Little London", or Londrina. It is now the second largest city of the state with a population of about 100,000.

In it are ten Protestant churches, including a Baptist church which last year was host to the Annual Assembly of the Paraná Baptist Convention.

To that Convention we went, and thus had an opportunity not only to meet pastors and delegates from many churches, but also to discuss with our own missionaries together the problems, difficulties, and opportunities of work in Brazil.

The First Baptist Church has a fine new building towards one end of the main street.

Associated with it, but some distance away are an orphanage and school (at which a number of the delegates were accom-

modated and fed). Outside the city, in a lovely woodland setting, it has a camping and conference centre.

At the time of our visit the pastor was A. Antunes de Oliveira, a man of many interests, also pastor of a church in Manaus nearly 2,000 miles away.

### Philanthropic Society

With other protestant communities in the city, Baptists have joined in a philanthropic society which maintains a hospital run on similar lines to those of voluntary hospitals in Britain prior to 1947. The building at present in use is mainly of wooden construction and quite inadequate for the needs of a rapidly growing city.

We were conducted round the departments and wards by the director Senhor Elias Cesar and a nurse of Dutch parentage, who acted as interpreter. (She had learned English while working at a hospital in Australia.)

A number of doctors in private practice serve the hospital in an honorary capacity.

All patients pay fees, but the wealthier patients in private wards provide the major part of the income.

Senhor Cesar took us to a site on the outskirts of the town where a new building is in course of construction.

It will provide for 210 beds and will have the latest equipment, part of the cost of which will be met by German relief agencies.

We did not attend all the meetings of the Assembly. The proceedings were in Portuguese, or rather the Brazilian variety of Portuguese.

However, we looked in at the pastoral session at which the subjects under discussion were eschatology and primary schools. Last and first things! Both subjects related to problems faced in the Brazilian churches.

Among the various sects there are many different views of the Second Coming and the Last Things. What then is in accord with New Testament teaching?

The American opinion regarding the separation of church and state makes more acute the issue as to whether Baptist churches should sponsor primary schools. What is to be done in an area where the only alternative for Baptist children is a Roman Catholic school?

The Youth Rally began at 7.30 p.m. When we left just after ten o'clock it was still going strong. There were several principal speakers and a number of musical items. I was invited to give an address (interpreted by Rev. A. C. Elder) on "Christian Missions Today".

### Three main questions

The most rewarding part of the time spent in Londrina was the day spent in conference with our own missionaries, hearing of their work with its difficulties, opportunities and possibilities, and considering together what the policy of the Society ought to be.

There were three main questions:

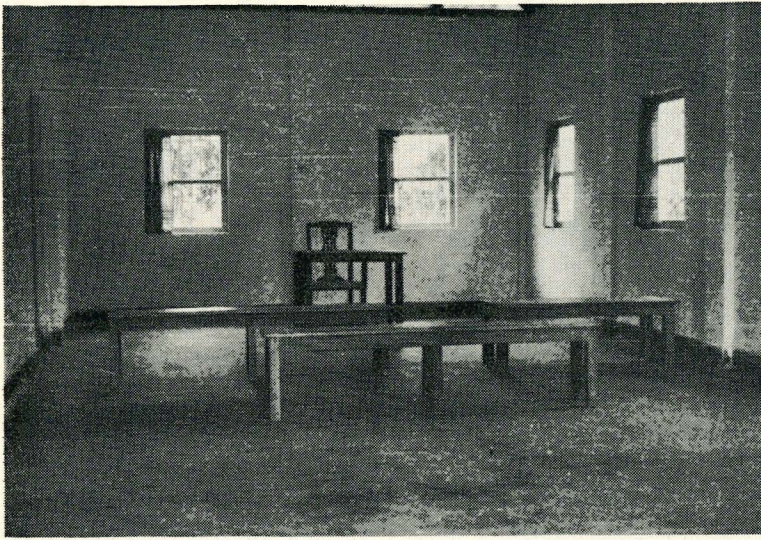
1. Was it right to continue to limit our activities to Paraná, or should there be advance into Matto Grosso in the north, or into the states of Rio Grande do Sul and Santa Catarina in the south, or even into Paraguay?

2. Was it right to continue to limit itself by sending out only missionary couples. Could useful work be done by single missionaries as teachers or more particularly as nurses or health visitors?

3. Had the time arrived for the Society to become involved in the education of pastors? If so, in what way and where?

There was discussion also on problems arising from different  
(Continued on page 155)





(Photo: D. M. Avery)

Interior of the new extension to the Girls' Hostel at Balurghat, India

## More Church World Service Food Supplies For Indian Famine Victims

Plans to secure an unprecedented 98,287,000 pounds of food for distribution to famine victims in India during the next twelve months are being made by Church World Service in response to requests from its representative in India.

The C.W.S. is the overseas relief and rehabilitation programme of the National Council of Churches (U.S.A.).

A total of 67,567 pre-school children and expectant and nursing mothers—"those most vulnerable to famine"—will be fed as well as

149,333 children in school lunch programmes, and 56,567 through school hostels.

Aid to institutions will benefit 72,718 persons. Feeding stations will reach an estimated 25,099.

A new programme category in India and one expected to increase in importance is village improvement food for work projects, which will aid more than 16,000 members of families.

Food will be provided for 22,300 refugees, and for 12,475 persons who are ill.

## Christians Strong Enough

The expulsion of foreign missionaries from Burma will not end Christian work there, according to the Rev. Herman Tegenfeldt, an American Baptist, who spent 25 years there.

Mr. Tegenfeldt, one of the last two Protestant missionaries to leave Burma, said the Burma Christian community of 600,000 is

strong enough to carry on by itself.

He said the Burmese government gave no reason for its expulsion order, but that he felt it was part of the desire of the Burmese "to stand on their own feet completely".

Burmese Baptists have had responsibility for denominational work in Burma since 1958, he reported.

## BROADCAST APPEAL MISS

This year's B.B.C. Appeal for Medical Missions is to be made on Sunday, 16 October, in the "GOOD CAUSE OF THE WEEK" at 7.55 p.m. on all Home services.

It is for the medical work of British missionary societies in what we call CHRISTIAN OUTPOSTS. This is a term used to cover areas such as—

The Far East and South-East Asia (including Burma),  
Islands of the Pacific,  
The Middle East (including Iran,  
North Africa and Ethiopia),  
South America,  
The West Indies.

The areas covered this year are not those where the British missionary effort is most concentrated, viz.,

## VACANT TEACHING

Nearly 1,800 vacant teaching posts were brought to Unesco's attention before 1 March, 1966, by government agencies and universities in the African countries—585 in universities, 867 in secondary schools, 133 in teacher training colleges and 194 in technical educational institutions.

This information is to be found in *Teachers for Africa* just published by Unesco as the fifth in a series of documents aimed at helping African countries recruit teachers from abroad for their secondary, post-secondary and

## BUDDHIST MONK MISSIONARIES

Buddhist leaders from fifteen countries, the majority of them in South-East Asia, including South Vietnam, meeting for a world conference in Colombo, Ceylon, have mapped plans for Buddhist missionary work in various areas.

A two-year course for Buddhist monk-missionaries for work in Malaysia, India, and Great Britain will be established in Bangkok.



## AL FOR MEDICAL IONS

Africa, south of the Sahara, India, Pakistan and Nepal.

The Appeal will be made this year by Miss Avis Martin, S.R.N., S.C.M. Miss Martin, who comes from Exeter, was appointed in 1947 by the London Missionary Society to work in Gema Island Hospital in Papua.

Since then she has served in various bush hospitals and clinics along the coastline of Papua. She has been concerned with TB and leprosy patients as well as with general cases. In most locations she has been without the aid of a resident doctor and has had to rely in recent years on a transreceiver.

She has a moving story to tell of an area which is very inadequately provided for and is still in many ways primitive.

## POSTS IN AFRICA

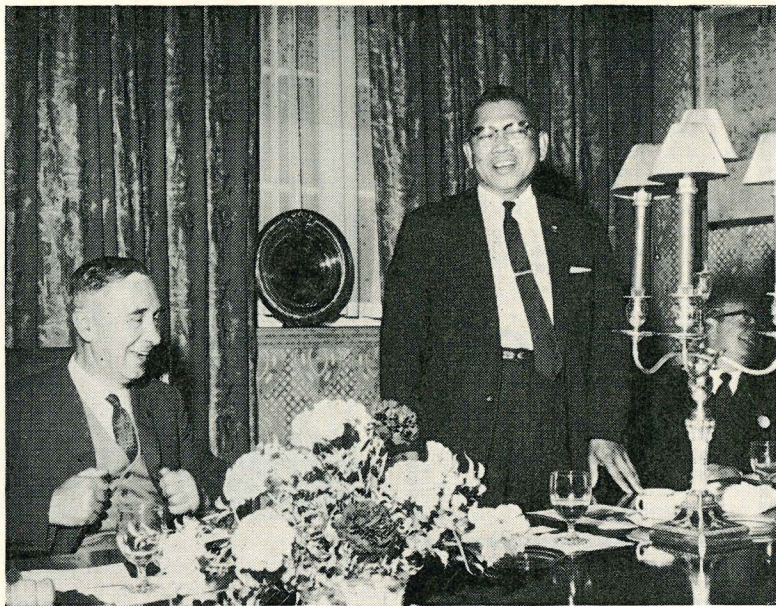
higher educational establishments during 1967-68. The brochure lists qualifications required, language of instruction, the period to be covered, and names and addresses of the organizations where application should be made.

*Teachers for Africa* also lists nearly 300 national bodies recruiting teachers from abroad and for abroad which can be consulted directly. It can be obtained free of charge by writing to: Unesco, *Teaching Abroad*, Place de Fontenoy, Paris 7e, France.

## JAMAICA EVANGELISTIC CAMPAIGN

A total of 2,850 professions of faith is reported in the Jamaican Baptist evangelistic campaign held this spring, and the final total is not yet known, because 30 per cent of the participating churches still have to report.

180 of the 265 churches of the Jamaica Baptist Union took part in the campaign assisted by 105 Southern Baptist Convention pastors and laymen.



(Photo: A. W. Ray)

The Philippine Ambassador to Great Britain, Mr. Tiburio Baja, speaking at a Dinner given by the Baptist Men's Movement for laymen of the Baptist World Alliance. On the left is Mr. Walter Bennenwith, President of the Baptist Men's Movement

## Book Development in Asia will be Planned at UNESCO Meeting

The developing countries of Asia have only about one half of the annual book supply that they need. Educational books are a particularly acute problem, since less than one third of the textbooks required are available. Yet Asia's book needs will grow enormously as populations increase and as education programmes and literacy campaigns multiply readership.

Book production in 18 countries of the region, according to the number of titles recorded in 1964, is only about 7% of the world total, although these countries account for some 28% of the world population; while the region's production in terms of copies was only 2.6% of the world total, with an average of 4,300 per title. About 10% of the titles published are translations.

## Latin American Baptists Plan 1969 Crusade

Plans for a massive 1969 Crusade of Americas—a co-operative evangelistic campaign in North, Central and South America—were made in Cali, Colombia, by 100 representatives from Baptist bodies in 25 countries.

The theme of the crusade will be *Christ the Only Hope*.

The same theme was used by

Brazilian Baptists in 1965 in a national evangelistic campaign from which the idea for the more inclusive effort grew.

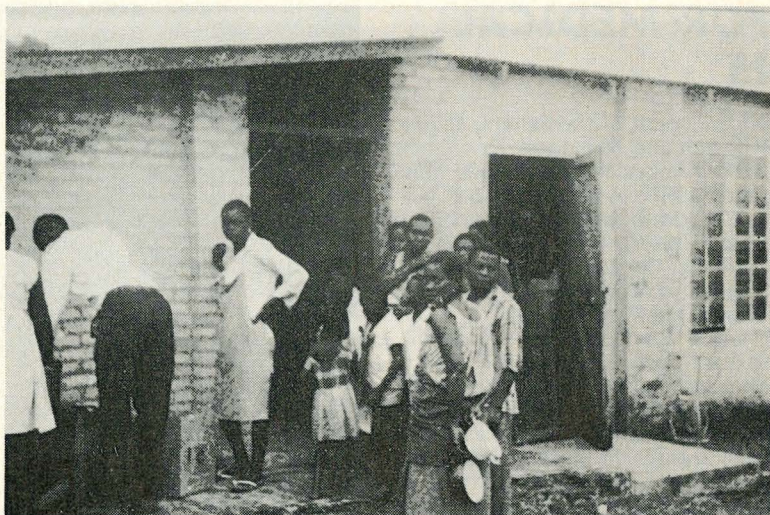
### Hemisphere-Wide Congress

In preparation for the 1969 crusade a hemisphere-wide Congress on Evangelism will be held followed by six regional and numerous national meetings.



# TRIP TO THE TROPICS

By JOHN EDWARDS



(Photo: John Edwards)

Out-patients at Bolobo, Congo

A B.E.A. Trident and a Boeing 707 transformed sunset over England into sunrise over the Congo River and a dawn landing at Léopoldville. I arrive carrying one suitcase and two documents indicating that I am "a friend of B.M.S." and have "no contagious diseases or mental disorders".

Léopoldville is probably the largest African city with a sprawling population of nearly one and a half million people—many of whom cannot find work.

The suburbs are littered with half-completed houses without roofs due to lack of money and shortage of materials.

The town centre is teeming with life and Volkswagen "beetles".

There is a superficial air of urban civilization and European influence, which mingles strangely with African barter, poverty and unemployment.

In contrast the journey to Nkolo by a Missionary Aviation Fellowship 6-seater aeroplane reveals something of the vast size of the Congo Republic through which flows the winding Congo river. The countryside is sparsely populated by small hamlets of rural village dwellers who some-

how manage to eke out a subsistence living.

A three-hour river journey in a dug-out native canoe during the noonday sun is sufficient to cause severe sunburn and consequent peeling. I became the Bolobo curio with white legs, beetroot face, camera and measuring tape—an object of continuous interest to the African population of nearly 10,000.

Bolobo is famous for its ivory workers but the men are mainly hunters or fishermen while the women do most of the daily work—tilling the soil, growing food, carrying water, cooking, baby-minding, etc. The African man has a firmly established *status quo* denied the European husband!

## A menace

Beer drinking is becoming a menace of steadily increasing proportions. Drunkenness and violence are far from rare.

The Africans are fun-loving, cheerful and lovable with an uninhibited approach to life which is very refreshing to the newcomer. It is a thrilling experience for the English Christian to worship in a full church with 900

in the congregation enjoying a 90-minute service to the full. Even the children remain quiet for the entire service. The service is conducted by Africans in the local language and the new missionary finds worship difficult until the language is mastered.

The church has many problems, financial and moral, but is the evidence of the work of the Holy Spirit in Congo over a comparatively short period of pioneer missionary work.

Missionaries have constantly to remember the ultimate aims of evangelism and teaching—to build up the African Church until it is self-supporting. Africa will be converted by Africans not by Europeans. The missionary pioneers and passes on. Spiritual guidance and education are of supreme importance to achieve this goal.

The river boat (a huge powerful vessel with accompanying barges) arrives in pitch darkness and pouring rain and I find myself soaked through on board for 92 hours' slow journey upstream to Lisala, arriving at midnight. The river journey is enlivened by the skilful and intricate manoeuv-



ring of native canoes alongside our boat and there is much good-humoured bartering over local produce and fish. Sunsets are exquisite and nature is shown at its most beautiful. Thunder and lightning are very common at dusk, illuminating the horizon as far as the eye can see.

Upoto and Pimu are up-river stations—one with a superb elevated site and river views, the other a quiet inland jungle clearing with a hospital surrounded by an African village. (Missionaries sometimes enjoy holiday visits to other stations and the contrasts are surprising and refreshing.)

### Civilization

I return to Lower Congo and civilization including visits to Thysville, Ngombe Lutete, Lukala, Kimpese and Sona Bata. The work in this region has not suffered from rebel activities. A great deal of time is spent in caring for Angolan refugees who have fled to Lower Congo, due to the harsh treatment they have received from the Portuguese regime in Angola.

The advanced medical work at Kimpese is of the greatest significance in setting medical stan-

dards for the rest of Congo and training the higher grades of medical assistants. It is a real thrill to see advanced orthopaedic and paraplegic work at Kimpese—somewhat like Roehampton or Stoke Mandeville in primitive Africa.

### Major changes

Congo independence has brought major changes to the missionary. A large number on the field are young specialists serving in their first or second term, learning African languages and tackling enormous tasks with limited resources. Everywhere there is urgent need for food, drugs, equipment, premises, maintenance, personnel, money and above all the intelligent prayers of informed Christians at home. Our part in missionary outreach is as important as theirs. Their work is limited by our disinterest, apathy and carelessness.

The Congo missionary is beset with practical problems.

Remember that vehicles deteriorate rapidly on bad roads, that outboard motors do not drive canoes for ever, that water pumps and generators break down,

that buildings need (but rarely get) maintenance, that essential food and drugs are not always available, that letters and parcels take ages to arrive (and often don't), that distances between stations are great; communications and administration become extremely difficult.

This vast country with grave political and economic problems is composed of friendly black Africans, many of whom are eager for education, baptism, church membership and service. Ours is the joy of aiding their progress and bringing them to Jesus Christ our Lord.

## FACTS

More than a quarter of Britain's population attend church on most Sundays or at least once a month, according to a Gallup Poll survey.

A further 42 per cent go occasionally, at Christmas, Easter or major festivals, or for family occasions like weddings, christenings, and funerals.

Less than a third never go to a place of worship at all.

## BRAZIL—LAND OF HOPE

(Continued from page 15.)

ences in outlook and practice between our missionaries coming from British churches and those of the Foreign Missions Board of the Southern Baptist Convention (U.S.A.).

By our missionaries that which was most appreciated was the opportunity for Bible study, worship and prayer together. We sometimes forget that their opportunities to come together for such purposes, and to pray and worship together in their own language are few.

(To be continued)



Members of the congregation after a service at the church at the Teachers' and Pastors' Training Institute (E.P.I.), Kimpese, Lower Congo



# THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE GENERAL BAPTIST MISSION

By G. P. R. PROSSER

*On 9 and 10 October special services will be held in Boston, Lincolnshire, to commemorate the founding of the General Baptist Missionary Society.*

ON 28 May, 1821, a ship called the *Abberton* set sail from Gravesend for India.

Its passengers included one of the famous Serampore trio, William Ward, and the equally famous wife of another member of that trio, Mrs. Hannah Marshman. Both were returning to the field after furlough and deputation.

Also among the missionary party were four new missionaries, looking forward eagerly to arriving in the land to which God had called them.

Rev. William and Mrs. Bampton and Rev. John and Mrs. Peggs had been set apart earlier in the same month, in moving services, as the first missionaries of the five-year-old General Baptist Missionary Society.

They were accompanied on board by a party of friends which included the 37-year-old secretary of the new mission, Rev. John Gregory Pike of Derby. "All retired to the dining cabin, prayer was offered by Mr. Ward and Mr. Pike and an affecting parting took place."

The missionary party arrived at Serampore on 15 November, 1821. After consultation with William Carey, who by then had served in India for over a quarter of a century, Bampton and Peggs began their heroic labours in Orissa.

## Different Wing of the Denomination

However, they belonged to a different wing of the denomination to Carey and while Carey

could look back to 2 October, 1792, as the day when the "Particular Baptist Society for Propagating the Gospel among the Heathen" was formed, their Society had been founded under different circumstances.

At this period Calvinism ruled in Particular Baptist churches and there were two branches of the denomination. The branch which had formed the General Baptist Missionary Society was known as the New Connexion. Its leader had been Dan Taylor.

In fact, the General Baptist Missionary Society had come into being in June 1816 at the Association meetings of the General Baptists in Boston, Lincolnshire, under his chairmanship.

But the main protagonist of the formation of a missionary society was John Gregory Pike. Even as a comparatively unknown student he had raised the issue of "missionary exertions" at the Annual Association Meetings of the New Connexion at Quondorn in Leicestershire in 1809, but there were no results.

In 1810 he accepted a call to Brook Street Baptist Church, Derby, and under his energetic leadership the church soon prospered. Although his own church faced financial difficulties, he continued to urge upon General Baptists the need for missionary activity.

## Compassion aroused

In March 1812, a seemingly disastrous fire destroyed the

printing works at Serampore, and Pike seized the opportunity of arousing compassion among General Baptists for the Particular Baptist Mission. Pike himself was commissioned by the Loughborough Conference to write the appeal letter to the churches.

About the same time he wrote to Andrew Fuller, Secretary of the Particular Baptist Mission, asking whether a General Baptist missionary could serve with that Society. The reply was in the negative but a proposal on Pike's part that an Indian preacher at Serampore should be supported by the General Baptists was accepted.

Fuller wrote to Ward at Serampore, "A thing like this may do good in many ways."

Pike persisted in his efforts and wrote regularly in the *General Baptist Repository*, then under the editorship of Adam Taylor.

## At a church meeting

A letter, dated 6 October, 1815, "On the Importance of Missionary Exertions", published in the above journal, was read at a church meeting at Storey Street, Nottingham.

Thereafter the matter was referred to the Nottingham Conference meeting at Wimsewold, and so taken on to the 46th Annual Association Meetings at Boston in June 1816.

Forty-five representatives were present. They must have been in good heart for the membership of the New Connexion churches



was 6,624. In the last year there had been a clear increase in membership of 329. But it was also a time of economic depression following the Napoleonic wars.

### **This important object**

After considerable deliberation it was resolved "That this Association heartily approves of a foreign General Baptist Mission and recommends it to the friends of the measure to form themselves immediately into a society for the prosecution of this important object."

Meetings were held during the intervals of the business and a committee was appointed with Rev. J. G. Pike as the first Secretary of the new Society, with Mr. Robert Seals of Nottingham as Treasurer.

The duty of this committee was "to diffuse information on the subject, to solicit subscriptions and donations, preparatory to the ulterior objects of the Society and to watch those leadings of Providence which may direct the scene of future operations and point out men suited to the work."

Missionaries of the G.B.M.S. were eventually to serve in Jamaica (1824), China (1848), and Italy (1873), as well as in Orissa.

### **Amalgamation**

The General Baptist Missionary Society and the Particular Baptist Missionary Society are two of the Societies which form our present B.M.S. The amalgamation of these two bodies was ratified on 30 June, 1891.

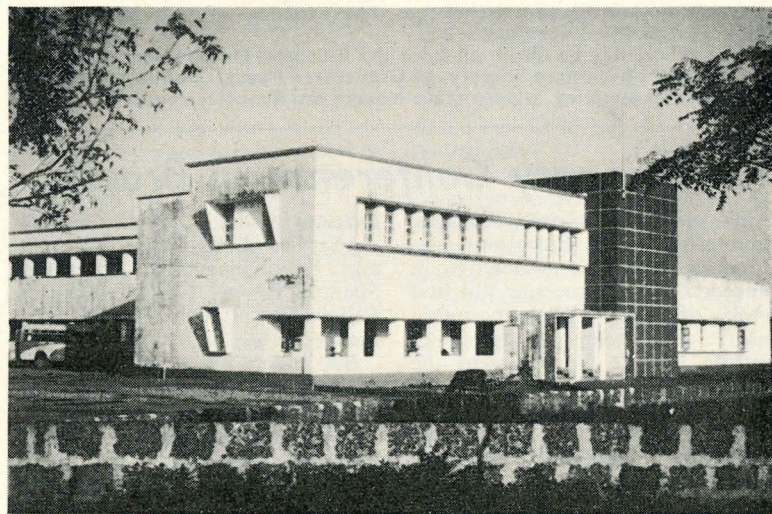
## **COVER PHOTOGRAPH**

A Christian reading a Bible in a village in Orissa



Two scenes in modern Orissa.

An Indian village woman has her first lesson in writing, using a slate. The Stewart High School at Bhubaneswar, the capital of Orissa. The B.M.S., at the request of the Government, opened this school.



## **Ten-Year Plan to Wipe Out Smallpox**

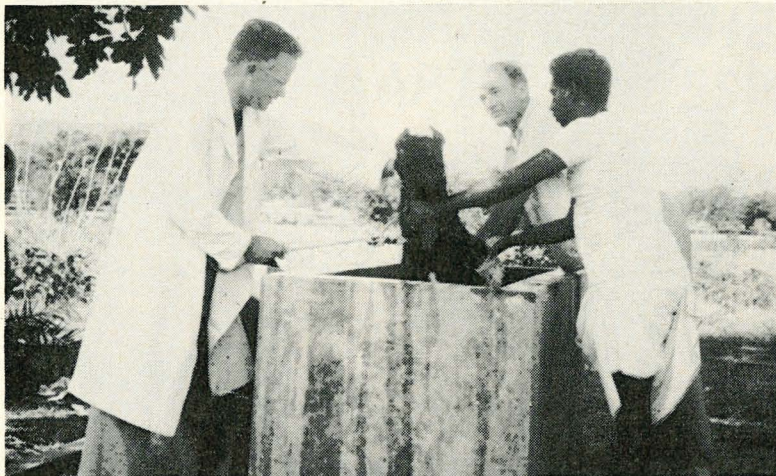
A world-wide programme for the eradication of smallpox by 1977 is to be launched next year by the World Health Organization. In the first year, 220 million people are expected to be vaccinated.

Smallpox, being transmitted directly from man to man, lends itself particularly well to an eradica-

tion effort by vaccination. At present the disease is still endemic in certain countries in Asia and Latin America and virtually all Africa south of the Sahara. Imported cases into other countries continue to be reported to WHO from all parts of the world.



## FARMING EVANGELISTS



(Photo: Jean Casebow)

Dipping goats suffering from mange in a disused hospital wash tank

On the left, in the above picture, Mr. Alan Casebow, a B.M.S. agricultural missionary, can be seen helping to dip goats suffering from a disease in a disused hospital wash-tank.

More information about the work of B.M.S. "farming evangelists" is given in a new leaflet under that title, which is available for free distribution in quantity in the churches. These leaflets could be distributed at Harvest Festival Services.

The leaflets may be obtained from the Editorial Department:  
Baptist Missionary Society, 93 Gloucester Place, London, W.1.  
When applying, please state clearly the quantity required.

## WOMEN'S WORK AT BINGA

Weekly devotional meetings for women at Binga are proving successful. Women walk up to ten miles each way to attend, and the number of those attending has recently risen to about 160.

Marina Koli, the wife of an evangelist, is president of the women's committee.

With Mrs. Brenda Rumbol, she helps to hold reading classes on two afternoons a week to try and tackle the colossal problem of illiteracy among the women.

The numbers in the reading classes have to be limited to 56 for the first session—but each week more and more women want to join. Many have to be turned away disappointed.

This is the only attempt at reading classes on the whole plantation of 28,000 people.

The eventual aim of these classes is to encourage the women who attend to teach others on the plantation and beyond its borders.

## Missionary Conference In Brazil

Leaders from 35 mission societies, representing 1,200 Protestant missionaries in Brazil, gathered in a precedent-making meeting this first week of May. The mountain resort of Teresopolis, 65 miles outside Rio de Janeiro, was the scene of a leadership conference sponsored by the Missionary Information Bureau.

Mission executives and their wives came from Manaus, Belem, Fortaleza, Recife, Brasilia, Cuiaba, Belo Horizonte, Curitiba, Rio de Janeiro, and São Paulo to make this the most representative gathering of its kind in the history of missions in Brazil.

The objective of the conference was to examine aspects of missionary personnel management and the common problems confronting foreign missionaries in Brazil. Discussions were led by Dr. Clyde Narramore, psychologist and

Director of the Christian Counseling Service of Pasadena, California, and by management consultant Spencer Bower, Christian Service Fellowship of Minneapolis, Minnesota.

Sessions covered in detail the management of missionary personnel, the maintaining of physical, mental, and spiritual health in the individual missionary, and problems related to the children of missionary families.

This conference is regarded as the first of a series of both national and regional conferences designed to meet the spiritual and emotional needs of some 2,000 evangelical missionaries scattered across Brazil.

The leadership conference marked the second year of growing usefulness of the Missionary Information Bureau on the Brazilian missionary scene.

## THE BAPTIST TIMES

B.M.S. news and pictures

Features on Churches

World Baptist News

Articles - Bible Studies

Every Thursday - 5d.

From newsagents, church-agents  
or by post from

The Publications Manager  
6 Southampton Row  
London, W.C.1



# Acknowledgements

(Up to 18 August, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Fund:** Anon., £2 10s.; Anon., £5; Anon. (India Famine), £4; Anon., 16s.; Anon., £2; Mr. R. J. Hemming, £3 5s.; Miss M. C. Hemming, £3 5s.; Anon. (Congo Refugee Work), £20; Anon. (Famine Relief), £1; Anon., £5; Anon., £5; Anon. (Congo), £10; Anon., £2; Anon., £4;

Anon. (Deficit), £2 10s.; Anon., £6; Anon., £1; Anon., £5; Anon. (In Memory of Mr. F. J. Mabley of Watford), 10s.; Cam., £1; A Reader of *Sunday Companion*, £3; B. & B., £5.

**Medical Fund:** Anon. (Chandraghona Hospital), £5, (Moorshead Hospital), £5; H. & C., £2; A.W.C., £3; Two Friends, £6; R.B. (Medical Work in India), £1.

**Special Medical Appeal:** Anon., £1.

## Legacies

The following legacies have been gratefully received in recent months:

July		£	s.	d.
13	Mrs. E. H. Allerton of Sheffield .. .. .	51	15	10
14	Miss K. E. Blindell of Falmouth .. .. .	37	10	0
	Rev. F. Cowell Lloyd of Jamaica .. .. .	2,689	18	3
15	Mrs. A. E. Collins of St. Albans .. .. .	25	0	0
18	Mrs. Mabel Robinson .. .. .	4,000	0	0
20	H. D. James Trust .. .. .	101	9	2
25	Miss B. L. Dunsmore of Sussex .. .. .	50	0	0
26	Miss E. E. Evans of Burry Port—Women .. .. .	100	0	0
	Medical .. .. .	100	0	0
27	Mrs. R. A. Halstead of Tadmorden .. .. .	100	0	0
28	Miss F. H. Fish of Hertfordshire .. .. .	113	9	5
August				
1	Mr. F. J. Harrison, Ulverston .. .. .	100	0	0
1	Mr. F. W. Dawson, Leeds .. .. .	250	0	0
2	Miss R. D. Wigner, Eastbourne .. .. .	100	0	0
8	Mr. E. C. Stanford, Leigh-on-Sea .. .. .	100	0	0
11	Miss H. M. Miles, Leytonstone .. .. .	184	1	2
11	Miss C. J. Riley, Southsea .. .. .	3	12	9

## Missionary Record

### Arrivals

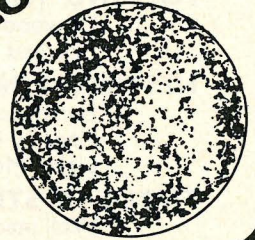
- 12 July. Miss P. Tuckett from School for Missionaries' Children, I.M.E., Kimpese, Congo Republic.
- 13 July. Rev. C. A. and Mrs. Couldridge from Thysville, and Mr. J. Matwawana from E.P.I., Kimpese, Congo Republic, for study in U.K.
- 23 July. Mr. and Mrs. (Dr.) A. G. Bennett and children from Ludhiana, India.
- 25 July. Miss D. A. Humphreys from Palwal, India.
- 28 July. Miss D. M. West from Paris, on completion of study.
- 2 August. Mr. and Mrs. A. S. Cox and family from E.P.I., Kimpese, Congo Republic.
- 11 August. Rev. K. N. and Mrs. Wicks and family from Bhubaneswar, India.

- 15 August. Miss E. L. Waggott from Trinidad; Rev. R. L. and Mrs. Whitfield and family from Balangir, India.
- 17 August. Rev. A. T. and Mrs. (Dr.) MacNeill and family from Bolobo, Congo Republic.
- 19 August. Rev. H. F. and Mrs. Drake from Kinshasa, Congo Republic.

### Departures

- 13 July. Mr. and Mrs. A. Banzadio and family to Kinshasa after study in U.K.
- 22 July. Mrs. A. B. Scott and four children for Brazil.
- 27 July. Rev. R. W. and Mrs. Firmin and family for Trinidad.
- 9 August. Miss P. E. Gilbert for Kinshasa, Congo Republic.

## Background to Prayer..



(Based on the Prayer Calendar)

Our prayers this month are asked for two large international and interdenominational Christian institutes at Kimpese, Congo.

In both these—the Pastors and Teachers Institute (E.P.I.) and the Union Medical Training College (I.M.E.)—B.M.S. missionaries play a vital part.

We are also asked to pray for the leprosarium at Kivuvu.

Our continuing prayer is asked for the 400,000 Angolan refugees now in Lower Congo, and all those who are rendering them aid and assistance.

New refugees are still coming over the border. For instance, in a recent week, 84 new ration cards were issued, and clothed were 71 men, 56 women and 110 children.

Approximately 8,000 weekly rations are issued at the B.M.S. centre at Moerbeke.

### For special services

Your prayers are also asked for the special services being held this month to celebrate the 150th anniversary of the founding of the General Baptist Missionary Society (see article on pages 156–157 of this issue).

Appropriately enough, the Prayer Calendar also requests our prayers for the Church in Orissa, where the Society first began its Mission.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic London W.1. Chairman: Rev. S. J. Gray, H.C.F. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Overseas). Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.



## A SELECTION OF ITEMS FROM OUR SUNDAY SCHOOL FURNITURE DEPARTMENT

### FOLDING TABLE

Plywood top. Size: 48 in. × 16 in. × 20 in.  
Polished Light Oak colour.

### NESTING KINDERGARTEN TABLES

Hardwood underframe with flush laminated tops.  
Size: 36 in. × 15 in. Heights: 20 in., 22 in., 24 in.  
Light, Medium or Dark shade.

### TUBULAR STEEL STACKING KINDERGARTEN TABLES

Well made in  $\frac{3}{4}$  in. Black enamelled tube with woodwork polished Light Oak Colour  
Size of top: 36 in. × 15 in. Heights: 20 in., 22 in., 24 in.

### KINDERGARTEN CHAIRS to match

Heights: 12 in., 13 in., 14 in.

### STACKING KINDERGARTEN TABLES

Tubular steel legs with plastic feet.  $\frac{3}{4}$  in. tube,  $\frac{1}{2}$  in. solid ply top.  
Size: 36 in. × 15 in., 20 in. or 24 in. high.

### STACKING TABLES

As above, 1 in. steel tube. For older children.  
Heights: 26 in., 28 in., 30 in.  
Size of top: 36 in. × 18 in., 40 in. × 18 in., 42 in. × 20 in.

### TUBULAR NESTING CHAIRS

Kindergarten	Heights: 12 in. × 13 in.
Junior	„ 14 in. × 16 in.
Senior	„ 17 in. × 18 in.

### “TUBULAR STEEL FRAME” HAT AND COAT STAND

Heavy quality steel framework with legs braced and fitted with plastic feet.  
Enamelled Black, polished wood rails fitted with Japanned hat and coat hooks.

*Junior Model;* 4 ft. 10 in. long, 4 ft. 10 in. high, with 24 hooks.  
6 ft. long, 4 ft. high, with 30 hooks.  
7 ft. long, 4 ft. high, with 36 hooks.

*Senior Model;* 4 ft. 10 in. long, 5 ft. 6 in. high with 24 hooks.  
6 ft. long, 5 ft. 6 in. high, with 30 hooks.  
7 ft. long, 5 ft. 6 in. high, with 36 hooks.

### BLACKBOARDS

Heavy quality. Black both sides.  
Size: 36 in. × 24 in.  
36 in. × 30 in.  
42 in. × 30 in.  
48 in. × 36 in.

### EASEL

Well made in Hardwood. Complete with pegs.

*Write for details and Illustrated List to:*

**THE CAREY KINGSGATE PRESS LTD,**  
Furniture Dept.,  
6 SOUTHAMPTON ROW  
LONDON, W.C.1.



# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*November 1966*

**6d**



# THE CHURCH AS CHRISTIAN COMMUNITY IN NORTH INDIA

**T**HREE studies of the North Indian churches have been published in one volume, *The Church as Christian Community*.

This is edited by the Rev. Victor E. W. Hayward, a former General Foreign Secretary of the B.M.S., and contains a most interesting contribution by Miss Barbara Boal, at present on the staff of St. Andrews Hall and formerly a B.M.S. missionary in the Kond Hills of Orissa, India.

The study prepared by Miss Boal and that on "The Church in Delhi" are the two sections of this book which will be of most general interest to Baptists. But also "The Church in Punjab", prepared by Ernest Y. Campbell, contains information about the general growth of the Church in that state where, until the new division of Indian States, the B.M.S. had work.

## Fascinating reading

Baptists will find the section on the Church in Delhi to be fascinating reading. It has been prepared by a Presbyterian missionary and an Indian Methodist.

It traces the history of B.M.S. and S.P.G. work in the city and shows how the Protestant community has grown. It gives most interesting sociological information about the life of members of that community, explaining how some are middle-class and some live in a most perilous economic condition, which can be easily upset by unemployment or illness.

The decline in the Central Baptist Church in Chandni Chowk is dealt with in some detail and the sad story of its internal divisions is mentioned. Yet nowhere does it seem to compare

this fact with the decline of other central churches in city areas throughout the world.

Yet it also tells an encouraging story of the growth of the Church within the capital of India. It concludes that the Delhi Christian community has grown steadily in size, economic strength and social standing.

A century ago there were less than 100 Christians in Delhi; in 1910 there were approximately 4,000, and by 1960 the number had risen to about 25,000.

Also "during the past 50 years there has been a marked growth in the number of organized congregations and in the strength of indigenous leadership and support of church activities."

But, "despite its record of vitality and growth, the Church in Delhi shows disturbing signs of spiritual weakness and apathy" and "the Church in Delhi is uncertain of its mission and is hesitant to reach out to the people among whom it lives."

In this we can find cause for much prayer on behalf of those who are called to work in Delhi—the pastors and leaders of the churches.

Miss Barbara Boal's study of "The Church in the Kond Hills", sub-titled "An Encounter with Animism", describes in detail the religion and culture of the Kui people, and the history of the Church in the Kond Hills, which began through the early visits to those Hills by missionaries of the General Baptist Missionary and the Baptist Missionary Societies.

## Rapid growth

Even as late as 1930 the num-

ber of believers there was only about 400. First the Church grew among the Pans, not the Konds, but from 1956 onwards the Konds themselves began to respond.

The following table shows the rapid growth and gives cause for rejoicing.

1945	40 churches
1950	49 "
1955-56	63 "
1958	73 "
1961	113 "

Later figures than these—available to B.M.S.—show that there are now about 200 churches in the Kond Hills District Union, and the movement is continuing steadily.

This section of the volume also gives most interesting information about the giving of the churches, the way in which they are now organized, the local congregations, the ways of worship, the use of the Bible, and the content of faith, and youth, education and Sunday schools.

It has two chapters devoted to the Christian's encounter with non-Christian customs and practices, and a chapter devoted to the signs of life and growth in relation to the Church and the new Christians.

This volume is available from the Lutterworth Press, price 27s. 6d., or in the hard bound edition, 35s. It is illustrated with maps.

## COVER PICTURE

Leaders and campers at a Bible Camp held at Kimpese in Lower Congo.

(Photo: R. Gindroz)



# ONE HUNDRED AND FIFTY YEARS OF WITNESS IN TRINIDAD

## PART I

**T**HE people of God in Trinidad, who are known as Baptists, this year celebrate the 150th anniversary of the founding of the first Baptist Church in Trinidad, at Fifth Company Village, Moruga Road.

They look for their origins, first to those Baptist preachers who freely offered the Gospel to Negro slaves in what were then the American colonies, then to those Baptist pioneers in Britain, who stood for religious freedom for all, and finally to those who in response to the upsurge of new life in the 14th and 15th centuries reformed and revitalized the Christian Church.

This chain of historical association needs to be remembered in view of the outward weakness of the Baptist community in this country which is officially known as the Baptist Church in Trinidad and Tobago, and because of the claims to the name "Baptist" made by other religious groups, of which only the Union of Independent Baptist churches can be said to have a common origin.

The label "London Baptist" derives from the long association of the present Union with what used in this country to be called the "London" Baptist Missionary Society.

The Union, through its partnership with the Baptist Missionary Society and through its own direct membership in the Baptist World Alliance, which has its headquarters in Washington, D.C., U.S.A., maintains its historical and confessional association with Baptists in almost every country in the world.

Trinidad Baptists may date



(Photo: A. R. Weir)

Members of the Third Company Church in Trinidad (which can be seen in the background) parading before a baptismal service

their arrival from the year 1815. In this year a first settlement of "Americans" as they were called, was made near Port-of-Spain, in May 1815. These were of freed slaves from the young U.S.A., with which Britain in the year 1812 had been at war. A second settlement was made in November of the same year in the Naparima district. Among these latter almost certainly were Baptist people.

### Freed slaves

It was not till the following year, however, that the main settlements were made. There had been units in the British Army formed of freed slaves from the Carolinas and Georgia in particular which appear to

have had their origins in the War of Independence of 1776.

But it was one particular unit, officered by British, known as the Colonial Marine Corps, which after long war service was disbanded and the soldiers and their families were settled in what came to be known as the "Company" or "American" villages, each man with a grant of 16 acres of land.

It was in Fifth Company that the first Baptist Church was formed.

### Pastoral care

We record with thankfulness to God the pastoral care and evangelical zeal of one William Hamilton, who first gathered fellow-Baptists for worship in their own homes to begin with,



and then later led them to unite in the erection of a carat-roofed shed or "tent" on the site where each successive church building has since stood. It is the formation of that church 150 years ago that we commemorate in this anniversary.

Very little indeed is known of the developments of the next 27 years. Pastor Hamilton taught and sent out preachers to the other Company villages, six in all, though only four still retain the Company name; and there, in due course, other Baptist churches were established. It must have been this same pastor who, during a period of Government neglect of the settlements, acted as *de facto* superintendent around the year 1835.

It was not till after full emancipation throughout the British territories in 1838, that the second main period of Baptist history begins.

The Mico Charity, a trust administered by the British Government for the provision of schools and colleges for the under-privileged new citizens in the West Indies, sent as their agent for Trinidad, an English Baptist, George Sherman Cowen.

### In Port-of-Spain

He was engaged for some years in establishing schools in Port-of-Spain and the eastern districts.

During this time he made contact with the group of Baptist churches in the South, and being impressed with their need and the lack generally of Christian evangelism in the island, sent in 1843 a plea to the Baptist Missionary Society (already heavily committed in Jamaica) to undertake mission work in Trinidad.

They responded by appointing George Cowen himself as their first missionary.



(Photo: A. R. Weir)

The church at Princes Town, Trinidad. The Rev. R. Firmin, one of the B.M.S. missionaries in the island, can be seen with his back to the camera

The following year he toured the Company settlements with J. M. Philippo, a senior B.M.S. missionary from Jamaica. Everywhere the two met a welcome and a request that a missionary should be stationed in the midst. They were told: "We have been looking to God and holding on for 28 years."

In 1845 George Cowen gathered and constituted the church which we know as St. John's (in Pembroke Street, Port-of-Spain), and then handed over the pastoral charge of that church to John Law, the new missionary from London, while he himself took up residence and the first missionary superintendency at Savannah Mission (now Princes Town), one of the five centres originally established by the Roman Catholic Church for the benefit of the residue of the Amerindians in the island. Here he ministered and established schools until his death in 1852.

His successor, William Gamble, did not come till 1856.

He transferred his headquarters to San Fernando, where in 1865 a small congregation was gathered in a building on Harris Promenade.

### Two mission stations

On John Law's death in 1869, Gamble removed to Port-of-Spain, to minister to the church there and to oversee two mission stations, one at Carenage, and the other at Chaguanas.

When he died in 1888 Richard Gammon, a B.M.S. missionary from Turks' Islands, came as minister of St. John's, and continued there till, in 1901, ill-health forced his resignation.

In the south William Gamble was succeeded by William Williams, sent out in 1874 by the B.M.S. He kept his base in San Fernando, but among other new stations established here and there in the south, he re-established the connection with Princes Town with a new church building and manse in 1888.

(To be continued next month)



# ADVANCES IN PUBLISHING AND DISTRIBUTION OF CHRISTIAN LITERATURE PLANNED

Fresh advances in the publishing and distribution of Christian literature around the world were charted by the twenty members of the Christian Literature Fund.

The Fund Committee studied twenty-seven plans from Christian literature groups in Asia, Africa, and Latin America. It authorized grants totalling 160,700 dollars (£57,400) and set aside 380,284 dollars (£135,815) for projects still being studied. These plans and projects include the training of writers, distributors, production managers and editors, the creation of national and regional literature centres, the publishing of new books in a variety of languages, the study of literature needs in several countries and language areas, and the improvement of the production of periodicals.

The C.L.F. members, who come from Orthodox, Anglican and Protestant churches in 16 different countries, centred their attention this year on Africa, India and the Middle East during the week-long meeting at Gret Berard, the retreat house of the Swiss Reformed Church at Puidoux, near Lausanne, Switzerland.

## Specific projects

Among the specific projects they decided to support are: a new Orthodox Church literature centre serving the Middle East; the creation of literature centres in Malawi, Eastern Africa, and Tokio, Japan; the training in distribution procedures in Iran, Uganda and parts of India; new publishing ventures in India—in the Malayan, Tamil and English languages, and at the Yaounde Literature Centre in Cameroun, West Africa, in local African languages and French; the training of writers in East Pakistan, Burma, Ghana, and East Africa.

The C.L.F. Committee was created by an action of the World Council of Churches' Division of World Mission and Evangelism at the request of literature societies and committees in Europe and North America and of the churches in many countries. It is working

under a five-year mandate (1965–1970) to increase and improve the flow of Christian literature. The Fund itself is supplied by contributions from the churches or literature agencies of thirteen nations including Australia, Burma, Canada, Germany, Ghana, Great Britain, the Netherlands, New Zealand, Sweden, Switzerland and the U.S.A. Mr. Charles G. Richards, pioneer literature leader in East Africa since 1935, is director of the Fund.

In addition to its specific work on plans and projects the Christian Literature Fund Committee discussed subjects ranging from periodical production to audience research.

## New planning needed

The C.L.F. group agreed that periodical publishing needed new planning and authorized a study of this field of literature during the next twelve months. It recognized the urgent need for new Christian writing talent in all branches of literature, and for new research into the needs and demands for literature by Africans, Asians, and Latin Americans. It also urged more co-operation between Christian and secular publishers.

One of the C.L.F. members, Professor Jon Verkuyl of the Netherlands, told the group that Christian literature programmes "should serve the mission of the Church in the widest sense of the word. It is not sufficient to produce only devotional literature, or to provide just prayer books and the material for worship," he said, "it is not enough to follow or revise Western handbooks". The Netherlands mission and literacy leader urged more Christian material for lay persons and for the general public, covering not only Bible commentary and study, theology and Christian ethics, but also politics and social and economic issues. "Christian literature programmes," Professor Verkuyl said, "have to do with the total Gospel and the total law for the total life".

Future plans include visits by

the director to East Asia, the Middle East and Latin America, in order to work with local Christian groups on national and regional needs in literature. The full Committee will meet again next year in the spring.

Since the C.L.F. Committee began its work in 1965 it has considered a total of fifty-nine plans and projects from more than twenty countries in Asia, Africa, and Latin America. It has granted or earmarked almost 600,000 dollars (over £214,000) for the development of Christian literature in all stages from writing to selling.

## NEW CANDIDATE SECRETARY



Miss F. A. Brook, B.Sc., the new Assistant Overseas Secretary, with special responsibilities for both men and women candidates.

Miss Brook began her missionary service in Ceylon in 1940 and returned home in 1960 because of family reasons. During part of her period in Ceylon she was Principal of the Ferguson Girls' High School in Ratnapura.

She took up her appointment in the Mission House on 1 September.



# BRAZIL

## LAND OF HOPE

### PART IV

By A. S. CLEMENT



The Falls of Iguaçu on the River Paraná

FROM Londrina we flew to Cascavel, where we were the guests of Rev. Roy and Mrs. Deller. A special welcome service in the wooden church building provided an opportunity to meet the leaders and members of the church.

Cascavel is a new town likely to grow considerably in importance, for at the next town, Foz da Iguaçu, the river Paraná has been bridged (with the "Bridge of Friendship", opened 1966) thus providing a link between Brazil and Paraguay. The main route from the north of Brazil will therefore pass through Cascavel.

The town of Foz derives its name from the spectacular falls where two great rivers converge and empty themselves into a gorge. The cataracts extend in a semicircle for over a mile and a half, and the drop is 200 feet. They are thus half as large again as the Niagara Falls. We saw them on a wet, cloudy day, but even so they were most impressive and awesome.

Close by is a fine natural park

preserving part of the forest. In it is a museum of the wild-life of the area and of the trees which grow there.

On the journey from Cascavel to Foz we were forcibly reminded of the problems and hazards of travel in the interior of Brazil.

The mission vehicle was a Willys jeep with a four-wheel drive and a very low bottom gear. We were thus able to continue when most other vehicles were brought to a standstill by conditions produced by heavy rain on the rough earth roads.

#### Thick red mud

But it was not pleasant traveling. On the return journey, again and again we had to get down to scrape the thick, sticky, red mud off the headlamps. It was dry for the first part of the journey out, but then we moved in a cloud of fine red dust which penetrated through our clothes right to the skin. We tried to imagine what it would be like for a missionary travelling alone, or how he would cope if his vehicle broke down.

The capital of the state of Paraná is Curitiba. There has

been a settlement on the site since Spanish conquistadors arrived in South America over four hundred years ago, landing at Paranaguá and making their way inland in search of gold and precious stones.

#### Many sky-scrapers

In 1872 there was a city with a population of 12,600. It grew steadily till the 1930s when settlers began to arrive in ever increasing numbers. Between 1920 and 1940 the population was doubled. Now it is over 250,000. It is a busy, modern city with many sky-scrapers.

Here the Paraná Baptist Convention has its headquarters. At the time of our visit Rev. Arthur C. Elder, the Field Secretary, was serving as Executive Secretary and lived in a flat near-by.

He and his wife, Kathleen (known to the Brazilians as Dona Anita), both teach at the Bible Institute where young men and women receive training in youth and Sunday school work, lay-preaching, and church leadership.

The Principal, Rev. Richard



Pamplin, a missionary of the Southern Baptist Convention, was pleased to show us round the premises. The public rooms, including the lecture rooms and library, we thought to be very fine, but the dormitories, by our standards, were crowded, one accommodating 48 young men and the other an equal number of young women.

One evening during our stay we had an opportunity to speak to the students, Mr. Madge talking about the B.M.S. and its present commitments after I had attempted briefly to outline the history of Baptists in Britain. (It is astonishing how many people in the Americas believe that the Baptist movement had its beginnings in the Southern Baptist Convention, U.S.A.!)

### Album

On this occasion Rev. Mauro Serafim, Assistant Secretary of the Paraná Convention, presented us with an especially bound album of photographs of the great evangelistic campaign for the Society's library, and with small souvenirs of our visit.

The Baptists of Curitiba are responsible for a hostel for university students. Priority is given to young Baptists coming to the capital. The students themselves are made responsible for the day to day running of it. There were about 20 in residence.

As in Londrina, there is also a Protestant hospital. The competent woman secretary conducted us part way through its wards, laboratories, waiting rooms and offices.

For the rest of the tour we were in the care of a young doctor whom we discovered to be in his spare time a sergeant in the Salvation Army band. Some of the best equipment, including the X-ray apparatus, was a gift from Germany. The Government of West Germany, it

appears, makes substantial grants to the hospital.

One young surgeon to whom we spoke was about to leave for post-graduate studies in a German university. He told us that he had found it much easier to gain admission there than to a university in Britain or the U.S.A.

### Old people's home

On the outskirts of the city is a pleasant home for old people provided and maintained by a group of Lutherans connected with the Christian Endeavour Movement in Germany.

It has a small farm to produce food for the staff and residents and a well-kept attractive garden from which are splendid views. Connected with it is a retreat centre where Christian workers can stay.

There are several German young ladies resident there at the time busy studying Portuguese prior to going into the interior as missionaries.

There are several Baptist churches in Curitiba. Of one of them in the suburb of Novo

Mundo, Mr. Elder is the pastor. To this church we went on the Sunday morning of our stay, arriving at 9 a.m. for all-age Sunday school which was followed by morning worship. We noticed that four students from the Bible Institute were there to help. Mr. Madge preached the sermon on the great text Micah 6:8.

After an early lunch we travelled by car to the other church of which Mr. Elder is pastor. That is at Paranaguá, about 120 miles away. For part of the journey the scenery was spectacular, for we had to leave the high plateau of the interior, cross by a pass the high mountain range, and drop down to the coast to what is now the principal coffee port for South Brazil.

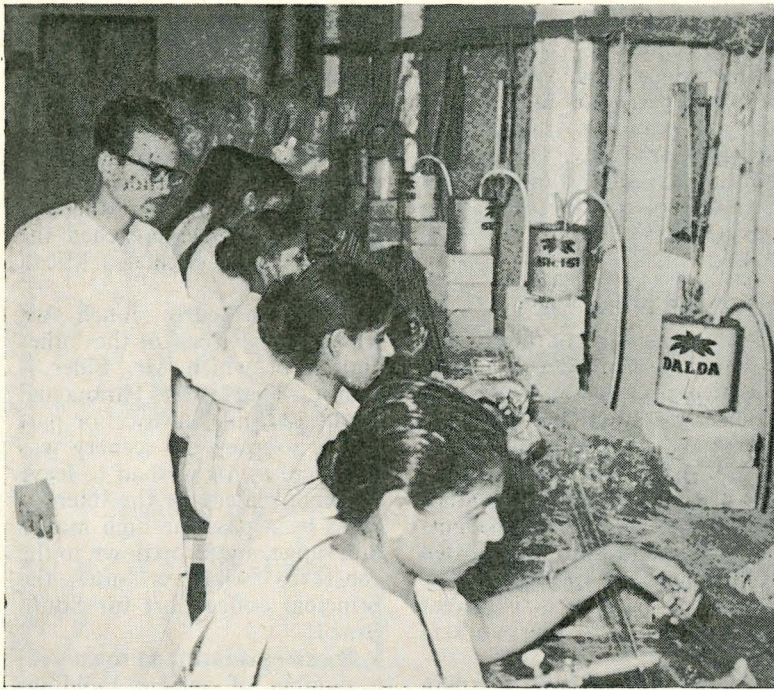
Paranaguá is an old town with a number of ancient buildings including a seventeenth-century church (Roman Catholic). In recent years it has been growing rapidly, and in the port area we saw many vast coffee warehouses.

*(Continued on page 174)*



Curitiba, the capital of Paraná State, Brazil, is a city of many sky-scrapers





A cottage industry established for refugees in Calcutta—glass blowing.  
Making glass ampoules

## PRIMARY EDUCATION IN INDIA

Eight out of ten children in India in the age group of 6–11 are at school today, as against four out of ten 15 years ago.

The number of children studying in primary schools has trebled to 51.1 million. More than a third of them are girls.

For nine out of ten children, there is a school within walking distance, less than a mile away.

There are 400,000 primary schools—twice as many as in 1950.

The number of teachers has doubled to more than one million. One out of five is a woman teacher.

The Government spends Rs. 24 (about £1 4s.) per child per year on primary education—Rs. 5 more per child than in 1950. The total expenditure last year was Rs. 1,220 million.

The table below gives the facts at a glance:

	1950–51	1955–56	1960–61	1965–66
Total number of schools...	209,671	278,135	330,399	400,000
Number of schools for girls ... ..	13,901	15,230	19,829	25,000
Total number of students	19,154,000	25,167,000	34,994,000	51,140,000
Number of girls ... ..	5,385,000	7,639,000	11,401,000	18,000,000
Percentage of school-going children in age group 6–11 ... ..	43.1	50.1	62.4	77.8
Percentage of girls ... ..	24.8	31.0	41.4	55.8
Number of teachers ... ..	537,918	691,349	741,515	1,050,000
Number of women teachers	82,821	117,067	126,831	200,000
Expenditure (in millions of rupees) ... ..	364.8	537.3	734.5	1,220

From: *India News*

## YOUTH GROUP HEL

Work in the town of Umuarama, Paraná State of Brazil, continues to give encouragement.

The town is growing rapidly and many Baptists are moving in from other places.

The work in the area is supervised by the Rev. David Doonan.

Thirty miles away is the town of Alto Piquiri. Work there began a year ago as a responsibility of the Youth Group of the Umuarama Church.

## PROBLEM

Dealing with Angolan refugees in Lower Congo calls for considerable wisdom, since among them are those who make false claims.

Recently one man presented himself for clothes for himself and two wives and several children.

Mrs. Margaret Grenfell saw him. As only his name, and not the names of any of his family appeared on his travelling permit, he was told that if his family were in Congo they must also be brought to Kibentele Refugee Centre.

## GOD'S FELLO

is the theme this year for the B.

30 October—6

*Your gifts may be handed*

*secretary or treasurer*

Rev. A. S. Clement, Ge  
Baptist Missio  
93 Gloucester  
London



## PS FOUND CHURCH

There is now an All-age Sunday School, with 36 members.

There have been four baptisms already this year. The number of members is now ten, so there is a good nucleus for the future.

One member has generously offered a piece of land, worth £30, for the building of a small church.

It is hoped that the State Convention will help to erect a church building in Alto Piquiri before the end of this year.

## FAMILY

He said that one wife and her children were at the frontier and that as she was ill she could not come, but he claimed that he had brought the second wife and her children—four in number.

Mrs. Grenfell saw, to her surprise, when he came again, that he had some of her patients from the local hospital with him. They were children she knew well.

You can imagine what was said to the man—and to the real mother of the children!



(Photo: M. J. Woosley)

Members of a vacation Bible School at Hamilton, Jamaica

## REMARKABLE ACHIEVEMENT OF POOR MEMBERS

The church in Loanda and in the area round about continues to grow. The total membership of the church there now stands at about 145.

The church building is slowly being finished as money is donated. The interior is now almost finished; it is plastered and painted and only lacks flooring.

Recently work was started on the

building of a porch and the plastering of the front. After that the exterior plastering will have to be completed.

So far almost £1,000 has been contributed by church members and others during the last two years.

This is a remarkable achievement in view of the poverty of many of the members.

## STUCK IN THE MUD!

Travelling in Congo is still a hazardous business. Even a Land Rover does not get through without difficulty.

Sister Joan Parker and Sister V. Mason were travelling with the driver, Mpeti, when their vehicle got stuck very deeply in the mud.

First of all, a woman who was cutting wood in the forest, heard and came and helped to push. Eventually a school-teacher came along on a bicycle. Even with his help the vehicle could not be moved far. So, he cycled off to fetch help from the next village. He brought back some school children. They sang and pushed, and sang and

pushed again, and within a few minutes the Land Rover was out of the mud.

Their song was about the fact that the passengers in the vehicle were Protestant missionaries and that they were very pleased to welcome them.

A few miles further on the Land Rover skidded in more mud into an ant-hill, which incidentally saved it from going into a ditch.

The driver pulled out a spade and dug at the ant-hill. Then, again, the school-teacher came along on his cycle and, with the help of more schoolchildren, the vehicle was pushed on its way.

## W WORKERS

M.S. Gift and Self Denial Week

November 1966

to your church missionary

, or sent direct to:—

General Home Secretary,  
Mary Society,  
Water Place,  
W.I.



WHO IS MY  
NEIGHBOUR?

# IN THE PACIFIC

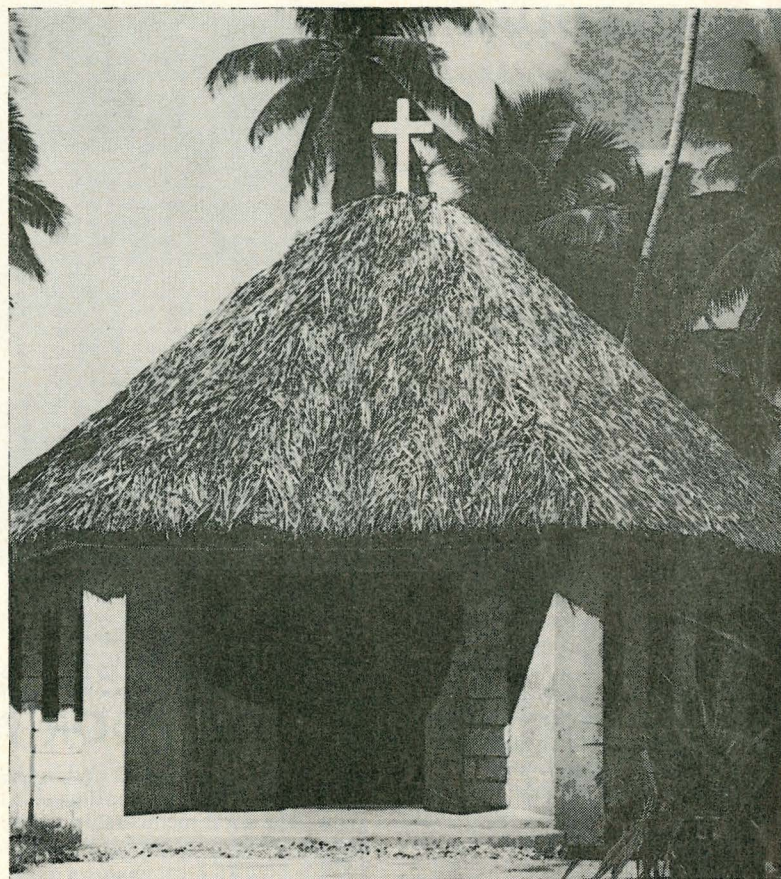
By C. S. CRAIG

THE nuclear explosion we deplored. The population explosion creates problems for governments. The third explosion in the Pacific we greet with a cheer. I mean the ecumenical explosion.

In 1959 the churches in the Pacific had practically no contacts with one another. They grappled with their problems in isolation, without any help of shared experience save through their individually related missions. Lines ran from Rarotonga to London and from Tahiti to Paris, but not from Rarotonga to Tahiti—from Fiji to Australia and the New Hebrides to Fiji. I refer to church communications and relationships. But all that is now changed and as a description of what has happened "explosion" is not extravagant.

It is all the more remarkable if one looks at the geography of the area. I once heard the Bishop of Polynesia describe his diocese as largely wind and water.

Having travelled over most of it in a small ship I confirm the description, especially during



(Photo: Congregational Council for World Mission)

The Alfred Sadd Memorial Chapel in Tangintchu College, Gilbert Islands

"the westerlies"! The islands of Micronesia are even more lost in the ocean, little strips of coral and half-a-mile wide.

The highest point in the Gilbert and Ellice Islands Colony is fifteen feet above sea-level.

Melanesia to the south and west has some sizeable land areas, but there is still an awful lot of water.

Just to put all this on the map—the area runs from the north of Australia six thousand miles to the east, mostly between the equator and 23 degrees south, but in the Marshall and Caroline Islands to ten degrees north.

We had often talked of the need to bring the churches together but the problems of

communications and travel looked too formidable.

The need was increasingly urgent because through written material, films, radio and increasing travel "the coconut curtain was being torn down". New influences were at work. There were new challenges. The somewhat hardened traditional forms of the churches would no longer suffice. It was a rapidly changing Pacific in which Christian witness had to be borne.

If the churches could get together they might stimulate one another to new adventure. Sharing problems might throw new light on them, and this could be the way of liberation from old forms and entanglements.



## A new day

In 1958 we began what proved to be two years strenuous correspondence with all the churches and their associated missions.

As a result we were able to assure the International Missionary Council that if it would sponsor a conference it would be most warmly welcomed and supported by the churches.

The first Pacific Conference was held in Samoa in 1961 and every invited church was represented. With the distances to be travelled and the cost involved this was a remarkable response.

In his speech of welcome the chairman of the Samoan Church spoke of the deep conviction of the churches: "God has brought us together and we will never be separated again." A new day had dawned for the churches of the Pacific.

"Law and Gospel" was the theme of the Conference. There is an excessive legalism in the understanding of Christianity and in church life in the Pacific.

Commissions dealt with the relevance of the Gospel in the changing Pacific, the unfinished task of evangelism, Christian marriage and family life, youth work and the ministry.

Studies along these lines have continued and in the churches some of the first fruits are to be seen.

There are also not a few blind spots. Concern that the ministry should match the new challenge has, with the help of the Theological Education Fund, led to the establishment in Fiji of the Pacific Theological College.

All the major churches and their associated missions co-operate in this united college, and the work of the colleges in the various island groups will be more and more related to it.

In Papua-New Guinea where many churches are in the same territory there have been special developments, the formation of a

Christian Council, and exploratory conversations with a view to church union.

And now more recently, involving the whole area of the Pacific, the second Conference of Churches has been held and has resulted in the inauguration of a permanent regional organization within the World Council of Churches.

## The truth about mission

The Pacific has been a happy hunting ground for a number of writers who have wanted to disparage Christianity. "Delightful happy people who have been spoilt by Christianity is only a veneer on the top of life."

It was only in 1796 that evangelization began with the arrival in Tahiti of missionaries of the London Missionary Society.

What had they to contend

The author of this article is General Secretary of the Congregational Council for World Mission (formerly the London Missionary Society).

This article is being published in co-operation with other missionary societies, as are other articles in this series, in preparation for the study programme, "The People Next Door", which is sponsored by the British Council of Churches and the Conference of Missionary Societies.

with there and in other island groups? Not the "noble savage".

Charles Darwin, who knew the facts, wrote of human sacrifices, a powerful idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, infanticide, bloody wars in which the conquerors spare neither women nor children. These, he wrote, have all been abolished, and dis-

*(Continued on page 173)*



*(Photo: Congregational Council for World Mission)*

A village dance in the Gilbert Islands



# BOLOBO HOSPITAL

By JOHN EDWARDS

Earlier this year Mr. Edwards, a chartered surveyor, visited Bolobo to draw up plans for a new hospital. These are his reactions to conditions in the present hospital.

IT is sad to contrast the cheerful smiling faces of African children with the medical problems that are inherent in their way of life.

Children splashing happily in the nearby waters of the Congo River are open to all manner of illness and disease. Most have one or more of the all too common complaints — malaria, worms, anaemia, malnutrition, protein and vitamin deficiency, skin diseases, TB and the dreaded Bilharziasis. A child may die overnight if it contracts chicken-pox or measles. A lithe youthful body may house any number of fatal diseases.

The hard-working African wife is expected to raise as many children as possible and there is a high proportion of difficult births requiring trained medical assistance and hospitalization. It is very common to see an ageing wrinkled woman who is only just 30 years old.

## No blood bank

There is no blood bank and the only source of blood for a patient will be the relatives whose blood may in any case be incompatible. Death, from mild complaints and illnesses which can be cured readily in England, is all too common.

This is the land of the sick and dying. Mission hospitals can tackle the individual complaint on a very modest scale but have no resources for the greater tasks of public health and eradication of sources known to produce disease. It is to be hoped that the Congo will develop and

progress sufficiently to resume government-sponsored programmes designed to improve the nation's health.

X-ray facilities are available in some hospitals but not yet at Bolobo. There are other more urgent requirements such as a good supply of clean running water and proper facilities for sterilization of instruments and gowns.

## Inconveniences

This is the land of "inconveniences" where nothing works properly and maintenance is sadly neglected. A missionary doctor may have to choose between an operation list or mending a generator. He may wish to make sense of the hospital accounts but the Land-Rovers need urgent attention.

The choice is his but the problem will remain unsolved until a permanent maintenance engineer is forthcoming to relieve him of these additional obligations.

"Do it yourself" is very popular in England but it is wasteful of specialist talent in Congo.

## Call to service

Engineers and builders are as important as the traditional missionary staff—doctors, nurses, teachers and pastors. Here is a call to service worthy of immediate response.

It is very difficult to produce "bad" photographs of the hospital buildings at Bolobo. The site is idyllic and has pleasant

views down to the palm-clad water front and Congo River.

The hospital is photogenic but horribly unhygienic.

The buildings were fine in 1912 but are dilapidated in 1966. There are cracks in the walls and holes in the concrete floors. It is impossible to make wards hygienic in any acceptable European sense.

There is no W.C. in the hospital—not even for Europeans! The Africans use (or misuse) deep holes in the ground which are screened by "cabinets".

There are two communal "kitchens" where the patients' relatives prepare food supplied by the hospital for the invalid. At night the relatives sleep in, under or round the bed and the wards are littered with sleeping, sprawling and snoring forms until dawn.

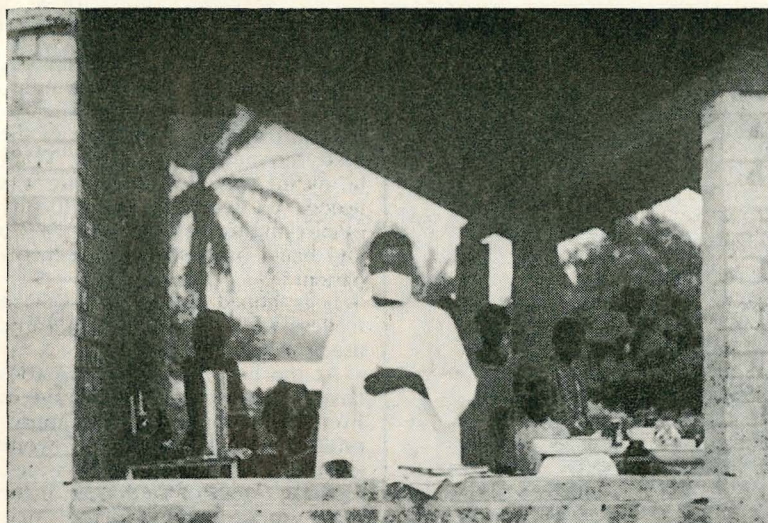
## Dismal light

There are one or two 60-watt electric bulbs in the wards providing dim and dismal light between 6.00 p.m. and 10.30 p.m. providing the generator is behaving.

The hospital is plagued with ants, fleas, flies, mosquitoes, spiders, beetles, cockroaches, centipedes, bats, frogs, lizards, etc. and the reservoir is filled with an incredible assortment of aquatic wild life.

After "scrubbing" in stagnant water the surgeon will attempt to operate with semi-sterile instruments and gloves one size too small. The European nurse assisting will keep a watchful eye on the primuses boiling water for the next operation.





(Photo: John Edwards)

An African nurse in the outpatients' department at Bolobo

There are no general anaesthetic or oxygen supplies and the doctor has to keep a watchful eye open to ensure that his patient remains alive. After several operations he returns to his office too late to prevent the ants finishing off his home-made biscuits.

In short the hospital is in great need of new spacious well-equipped premises and the Medical Appeal monies are only just in time and unlikely to be adequate.

### Only medical centre

The hospital is the only medical centre between Kinshasa (Léopoldville) and Coquilhatville—a distance of 450 miles and it serves a huge area with a town of 10,000 and total area population of nearer 50,000. The work is of the greatest importance and deserves decent premises.

For the benefit of sick Africans and to bear a witness worthy of the Christ who called us to this task, we need to rededicate ourselves.

Our fine response to the £100,000 Medical Missions' Appeal (1964-66) has made possible the partial rebuilding of this hospital. But more funds will be needed for the completion of that task and the continuing maintenance of this ministry of healing.

We all need to re-assess the part that we play—in prayer, giving and commitment to this task.

### WOMEN AND THE BAPTIST MISSIONARY SOCIETY

An unusual new leaflet, with the above title, is now available for free distribution among women.

When ordering, please state the quantity required. The leaflet is available from the Women's Department:

**Baptist Missionary Society,  
93 Gloucester Place,  
London, W.1.**

## Who is my neighbour? In the Pacific

(Continued from page 171)

honesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity.

The work of the L.M.S., with islander evangelists playing a large part in it, and other missions joining in, has continued.

Chiefs and their people came under Christian instruction with motives often very mixed.

As communities they turned from pagan gods to accept the new religion.



(Photo: Congregational Council for World Mission)

A student teacher in Tangintchu College, Gilbert Islands

Such a process brings its own problems. Churches, numerically and institutionally very impressive, have been established. In some ways they put us to shame. But not surprisingly there is a carry-over of pre-Christian thought forms into the new religion. Fear is sometimes transferred from gods to God without being Christianized.

New insights of the Gospel are needed. Aspects of church life need reform. This is what we are beginning to see—and it is something the churches are experiencing together.

The explosion has come at the right time. As it is a movement of the Spirit, that is not surprising.



## **BMS Medical Missions—Your questions answered**



An emaciated Angolan refugee in Lower Congo

A new informative illustrated leaflet answering your questions about B.M.S. medical missions is available free from the Medical Home Department, B.M.S., 93 Gloucester Place, London, W.1.

## **Missionary Optical Service**

Used and discarded spectacles are valuable.

They may be utilized by the Missionary Optical Service, the new address of which is:

Mr. H. A. Thompson,  
Chilsworthy,  
Holsworthy, Devon.

Parcels of used spectacles should not be sent to the Mission House, but only to the above address.

## **Brazil—Land of Hope**

*(Continued from page 167)*

The Baptist church was packed with people of all ages for the evening service which began at 8 p.m.—indeed several had to stand. There were two items by the choir. I was invited to preach, Mr. Elder interpreting.

The observance of the Lord's Supper followed, most of the congregation, including children, remaining. All the children, how-

ever, did not partake of the bread and wine, only those who were baptized church members, though these included a number of eleven and twelve years of age.

After the service there was the long drive back to Curitiba which we reached at about two o'clock the next morning.

*(To be continued)*

## **In the new hospital**

"At the Bolobo Hospital in the Congo Republic one of the many things needed is something to abolish transport," said one of the first-year nursing students. What he meant was that something was needed to overcome the difficulty of carrying to the operating theatre and back, on a stretcher, a heavy patient.

It is hoped eventually to have trolleys with removable tops to be used for this purpose.

At the hospital the missionaries have composed a little refrain in French, to which is added appropriate verses whenever anyone grumbles about the lack of water, or the darkness of the wards, or the mosquitoes. . . . "In the new hospital we shall have . . ."

All the staff at Bolobo are looking forward to the rebuilding of the hospital there, made possible from funds donated to the special £100,000 Medical Missions Appeal.

## **THE BAPTIST TIMES**

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# Acknowledgements

(Up to 21 September, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

**General Fund:** Anon., £20; Anon. (India Famine), £5; Anon. (Brazil), £5; Anon. (Famine Relief), £10; Anon. (India Famine), 10s.; Anon., £1; Anon., £1; Anon., £2; Anon. (October Appeal), 10s.; Anon. (Sup-

port of Rev. and Mrs. Lee, Ceylon), £1; A Young Baptist, 5s.; N.G., £10; Anon., £1; Anon. (India Famine), £25; In memory of Miss L. Barber, £2; Anon., £50; Anon. (Angola Refugees), £1; Anon. (India Famine Relief), 10s.

**Medical Fund:** Anon., £5; Anon. (Chandraghona), 5s.

**Deficit Fund:** Anon., £3.

## Legacies

The following legacies have been gratefully received in recent months:

August		£	s.	d.
15	Miss E. A. Bailey, Highams Park .. .. .	25	0	0
18	Mr. W. Ingham, Nelson .. .. .	50	0	0
24	Mr. Leonard Young, Eastbourne (Medical) .. .. .	250	0	0
24	Miss Louisa Allen, Greenford .. .. .	8,000	0	0
26	Anonymous .. .. .	100	0	0
26	Miss E. I. Irons, Northampton .. .. .	250	0	0
31	Mrs. E. M. E. Smith, Consett .. .. .	344	14	4
31	Miss A. A. Townley, Fleetwood .. .. .	150	0	0
31	Miss R. L. Blackgrove, Farningham .. .. .	287	0	3
31	Miss A. E. Nash, Portsmouth .. .. .	105	14	2
September				
2	Mrs. G. L. Gabony, Highams Park .. .. .	25	0	0
5	Mrs. C. M. Morris, Oswaldtwistle .. .. .	2,500	0	0
6	Miss E. Williamson, Torquay .. .. .	282	17	10
12	Mr. R. Rimmer, Skelmersdale .. .. .	500	0	0
15	Dr. D. T. Daintree, Purley .. .. .	497	14	10
19	Mrs. E. B. Belugum, Fishponds .. .. .	25	0	0

## Missionary Record

### Arrivals

- 4 August. Miss M. J. Greenaway from Upoto, Congo Republic.
- 23 August. Miss A. V. Mitchell from Udayagiri, India.
- 5 September. Miss M. A. Hughes from Kisangani, Congo Republic.
- 17 September. Rev. Maurice and Mrs. Mondengo from Pimu, Congo Republic, for one year's Fellowship visit.

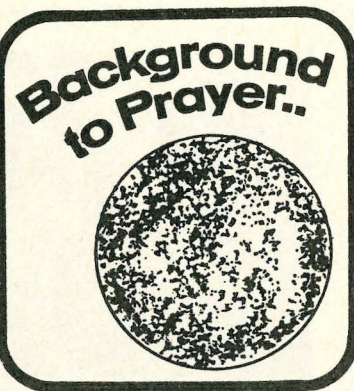
### Departures

- 10 August. Mr. and Mrs. C. Taylor for Lukolela, Congo Republic.
- 11 August. Miss M. A. Killip for Delhi, India.
- 15 August. Mr. and Mrs. J. B. Whiteley to Brussels for language study.
- 19 August. Rev. J. Nkosi returning to Bolobo after study in U.K.
- 20 August. Miss E. N. Gill to Brussels for language study.

- 31 August. Rev. P. J. Manicom and son for I.M.E. Kimpese, Congo Republic.
- 3 September. Mr. and Mrs. G. I. Pitkethly and family for E.P.I. Kimpese, Congo Republic.
- 6 September. Miss M. Johnson for Bolobo, Congo Republic.
- 7 September. Rev. H. S. L. B. Welagedera, returning to Ceylon.
- 12 September. Miss M. W. Shearer for Lungleh and Miss W. O. Harkness for Balangir, India.
- 13 September. Miss B. M. Bond for Dinajpur, East Pakistan.
- 14 September. Mr. P. B. Peake for Barisal, East Pakistan.

### Birth

- 30 July. To Mr. and Mrs. P. J. Preece in Birmingham (missionaries designated for India), a daughter, Suzanne.



### (Based on the Prayer Calendar)

Our prayers are asked this month for all students in Missionary Training Colleges and particularly for newly appointed missionaries who have sailed to the field for the first time. They will have to adapt themselves to new customs, new climates, and new languages and will need much patience.

We are also asked to pray for all missionaries on leave of absence who are in this country for reasons of health or family circumstances. Many of them long to return to the fields to which they have been called, but cannot at the moment.

### More staff needed

We are also asked to pray for the Stewart School in Bhubaneswar, the new capital of Orissa. More missionary staff are urgently needed there.

Pray also for the work at Berhampur — church, hospital and evangelistic.

The hospital is extremely busy. Pray that its influence may be such that all who attend for treatment may see Christ as Saviour.

West Orissa is one of the areas where there have been rapid advances in recent years and new churches are being founded.

Again, there is shortage of staff and your prayers are asked for all engaged in this work, that they may be guided to use their time aright, and help to build up a strong Christian Church in an area where there are many new Christians.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.

Telegrams: Asiatic London W.1. Chairman: Rev. S. J. Gray, H.C.F. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.

Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.





A happy scene at the Protestant Training Hospital at Kimpese, Lower Congo, in the work of which the B.M.S. co-operates.

**Baptist Missionary Society**



Issued by The Baptist Missionary Society by The Carey Kingsgate Press Ltd., 6 Southampton Row, London, W.C.1.

# B.M.S. PRAYER CALENDAR 1967

This year we show in full colour a happy scene at the Protestant Training Hospital at Kimpese, Lower Congo. The calendar pad gives details of the work of our Missionaries throughout the year, thus providing an excellent way of remembering every one in prayer.

Copies should be ordered through your Church Magazine distributor, at 4/6 each for bulk orders, or they may be obtained through the Carey Kingsgate Press Limited, 6 Southampton Row, London, W.C.1. (Postage 6d. extra).

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# MISSIONARY HERALD



**The monthly  
magazine of  
the Baptist  
Missionary  
Society**

*December 1966*

**6d**



# CHRISTMAS AT BERHAMPUR, ORISSA

By BERNARD A. PEARS

Last year Mr. and Mrs. B. A. Pears visited Dr. Joan Pears, their daughter, who serves with the B.M.S., at the Christian Hospital for Women and Children, Orissa.

In this article Mr. Pears gives brief impressions of that visit.

THE train ground to a halt and we stepped down on to the platform among the pedlars and coolies, and were immediately surrounded by friends and well-wishers. Soon we were garlanded and, carrying bouquets presented by the children, made our way to the waiting jeep through the crowds of curious people.

So we came to Berhampur and our long journey of 8,000 miles by sea and land was over. Well, not quite over, for we still had the last mile to do, the most fantastic part of all. Through the streets of Berhampur we went, Mrs. Pears and I sitting in the front seats, winding our way through the crowds of people, dodging the straying cattle, avoiding cycle rickshaws, hooting our way past bullock-carts, and narrowly missing dogs, chickens and goats, until we turned in at the Christian Hospital gates, where we stopped at the door of the staff house, which was to be our home for the next three months.

It would be impossible to describe all our experiences in Berhampur in one short article, but certain things stand out in our memories.

## Welcome

First, there was the nurses' welcome. There they were lined up in the drive, with happy smiling faces, and as we went towards them some of them came forward with more garlands to add to the ones received at the station. We smiled our thanks and, almost overwhelmed with kindness, followed our hostess, our own daughter, to our room.

There was no fireplace, for fires are not needed in that part

of India; and in the window frames in place of glass was fine wire mesh to keep out birds and other flying creatures.

The ceiling was high to give ample air space and the beds were equipped with frames for the mosquito nets, a very necessary protection at night time.

For a change from the room, we could step out on to a wide, spacious veranda which overlooked the garden with its flowering shrubs of bougainvillea, hibiscus, poinsettias and the towering tulip trees, while in large pots nearer to the house we could see the more familiar chrysanthemums, which grow so well in the warm climate.

## Worship

Then we shall remember the local Baptist Church where we were given so hearty a welcome. As we sat at the Communion Service we were able to join with the people in worship, for the reality of God's Presence overcame the difficulties of language and made us one in Him.

As the days went by and we visited more people in their homes, we received the same warm welcome and listened to many tributes and testimonies to the work of the Christian Hospital.

Memories of Christmas will remain with us always. First came the Sunday school party on Christmas Eve, held in the Baptist church grounds in warm sunshine, when more than 200 children sat round a laden tree waiting for Father Christmas, who came on a long voyage from England to distribute the gifts. Then came the services on Christmas Day and

Sunday when the church was filled with people met together to give thanks to God for the coming of Christianity to their land and for the birth of a Saviour two thousand years ago.

## Christmas celebrations

Our most treasured memories of the Christmas celebrations are, however, linked with the hospital, for it was there we joined with doctors, sisters and nurses in their parties, and it was with them, too, that we toured the wards on Christmas morning with gifts and greetings, and distributed the knitted vests and cot blankets for the babies made by friends in Altrincham and other places.

Could you have seen, as we did, the faces of the patients as they waited expectantly for their presents, and could you have felt, as we did, the love and kindness with which every deed of mercy was performed by doctors and nurses, all doubts about the value of missionary work in India must surely have disappeared.

During the weeks we spent in Berhampur we came face to face with the utmost need of the people and saw with admiration the noble efforts of our missionary staff who work night and day to meet that need in the name of Jesus Christ, our Saviour.

## COVER PICTURE

In Landour, Mussoorie, India, donkeys loaded with copies of St. John's Gospel in the Garhwali language. In front can be seen children from the Kellogg Memorial Church Sunday School holding charts which were used to help maintain their interest and raise the money for the gospels.

(Photo: Vera Morgan)

(See also article on page 181)



# PLEASE, SIR, WHERE ARE YOU?

By JOHN H. HILLS

"PLEASE, sir, are there any more teachers coming this year?"

"I don't know."

"Please, sir, can I enter your school?"

"I'm sorry, there are no places."

"But I want my boy to go to a Protestant school, not to the Catholics."

"I'm sorry, but we haven't got the teachers."

## Desperate hunt for places

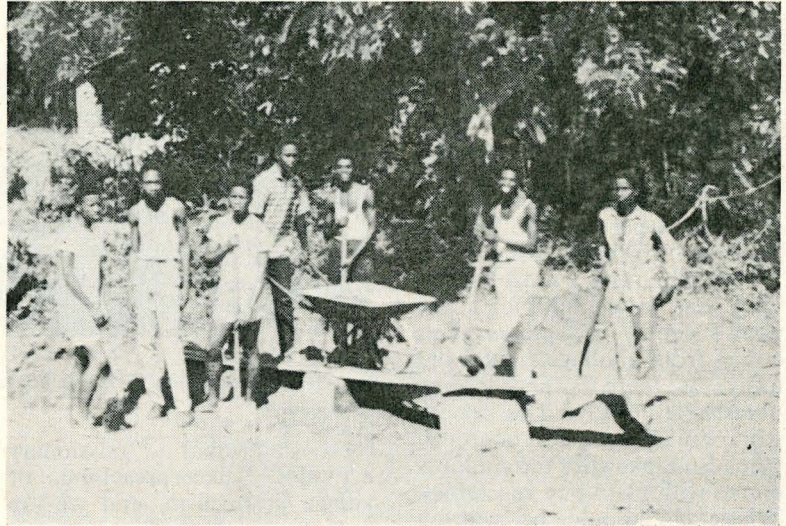
Scenes like this are repeated four or five times a day at the moment, for we are at the beginning of a new school year, and the desperate hunt for places is on. It is almost impossible to give a description of the position which is comprehensible in England, but I will try.

Imagine you live in a village in Leicestershire. While there are probably three Catholic schools in the county, the nearest Protestant ones are in Durham and Bristol. Because of a rebellion in the South West, it is doubtful if Bristol will open this year. Durham has one first year class of 40 places, and the children in Protestant primary schools in the North East alone could fill them four times over. School fees for a boarder are half your father's annual wage.

Translate Upoto for Durham and Kisangani (Stanleyville) for Bristol, and you have the situation in the Upper River region of Congo.

But I don't want to paint an entirely gloomy picture, so perhaps I can take you through a typical day in the life of the school here last year.

It is a Saturday morning, 6.30 a.m. and the pupils are just



(Photo: J. H. Hills)

Helping to fill in the foundations of a teacher's house at Upoto, Congo

coming out of morning prayers for their first lesson. For 1A, it is Maths, with our government teacher, an Haitian. We are extremely fortunate in that he is a Baptist: some schools have to put up with non-Christians, to the detriment of their witness. Maths is very hard for our pupils, as it is for many pupils at home, but, remember that here, those who fail it must leave the school at the end of the year.

## Not qualified

The other first year is being taught French by our Congolese "instituteur", who finished his sixth year at Kimpese last year. Strictly, he should not teach in secondary at all, as he is only qualified for primary work, but any who have completed their six years are snapped up at once by secondary schools for work in the lower years. We are lucky in him, too, as he was the star pupil in his year at Yalamba,

where he studied until the rebellion.

The third year are having Geography with me. Not a subject I know much about, and we have not got a textbook, but the syllabus is "The States of Africa", and we have long discussions on politics. How difficult it is to see politics from a Christian point of view, but how necessary to try!

7.20 a.m., and breakfast time. We shall need it too, as there are only the three of us to teach three classes, so we work more or less non-stop. The boarders have American relief porridge oats and milk, with a touch of local sugar, and probably a stick of *kwanga* (manioc bread). Some of the day boys have brought food, some will buy rolls from a woman who sells them on the mission, but many will have nothing. As it is Saturday, classes will end at noon. On other days they may continue



till one, to be followed by manual labour (cutting grass, firewood, or working on the new teachers' house).

After lunch, the boarders come for their week's money. They may have had their other meal of the day, or they may get it this evening: some American bulgur wheat, or rice, a little fish and manioc leaves, or perhaps a few American beans cooked in oil. Small wonder that most of their 2/- a week goes on extra food! We use another 4/- a week per pupil to buy the *kwanga*, fish, rice and sugar.

3.00 p.m., and I must get the lorry out to go and fetch the week's supply of *kwanga*. This comes from a village eight miles away, as there is not enough obtainable locally. The church worker in charge of girl boarders, who also looks after the cooking, comes with us to buy vegetables. Where we should be without "Grandma", I do not know!

### Like and unlike

Home for tea, distribute the *kwanga*, and just time to prepare for the boarders' Bible study. This is one of the most worthwhile things we do, as it gives us real contact with the young Christians (and non-Christians, some of them), and we learn as much as *they* do. How like and yet unlike us they are! Rebellious against authority, full of questionings, yet still very influenced by tribal beliefs, and quite sure the white man can do anything because of his superior magic!

Another week over, and a short rest! The boys are not allowed to come to us on Sundays, save for dire emergency, and we are free to play a part in the church life of the station, and to relax a little, and to think.

Why do we come as missionaries to teach in a secondary school? There is very little time



(Photo: J. H. Hills)

Helping to build a teacher's house at Upoto—putting on the roof trees

for traditional "missionary activities", like preaching, or village evangelism, and we are not going to have heart-stirring stories of people hungry for the Word to tell on deputation.

The first answer must be that the church here wants it. They want it so much that they have set themselves the task of raising £2,000 for a new house for two teachers: this when a typical wage is £4 per month, and many villagers do not earn at all. The schoolboys help with the building, too, by making bricks, or digging foundations, or fetching and carrying.

### Called to share

But more fundamentally, we are here because the God of all knowledge has called us to share our knowledge with the young people of Congo. The church still provides the majority of education here, and what the State does provide is often of lower standard, so we give a real service to the country.

More important, we are building up within the church a body of educated Christian leaders.

Not just church leaders, but men who will be dedicated to bringing every part of the life of this country under the transforming power of Jesus Christ.

Congo is looking for her new leaders—should we not see that they are Christians?

So, please sir, are there any more teachers coming this year? Only you know that.



### BUSY MAN

B.M.S. missionary, Rev. Jim Clarke, has the task of supervising the work of a number of churches in the Loanda area of Paraná.

He is a very busy man because, in addition to this work, he is now Executive Secretary/Treasurer of the Association of the region.

The Association consists at present of 15 churches and 30 congregations, with a total membership of about 2,000.

There are four Brazilian pastors in the Association and two missionaries.



# MISSIONARY CHILDREN RAISE FUNDS FOR GOSPELS

The children of missionaries—some of them B.M.S. missionaries—attending the Kellog Memorial Church Sunday School in Landour, Mussoorie, India, raised over Rs.900 (£45) for St. John's Gospels.

These Gospels were sent out to the Hill villages in the Lower Himalayan foothills loaded on donkeys.

The project started when it became known that this year St. John's Gospel was available in Garhwali, the language of the hill villages.

The Sunday school first set a target of Rs.600, enough for 2,000 Gospels.

Each donkey cost Rs.30 for its hire, and could carry 100 Gospels.

The children were very keen and did various jobs to earn the money. They polished shoes, sold sweets, ran errands, and cracked apricot-stones for their kernels, which were to be used as almond substitute, and these they sold in little packets. In addition, many gave their own pocket money.

They soon collected the Rs.600, their first target, and then set a further target of 3,000 Gospels (i.e., Rs.900). This, too, they surpassed;

and then the Bible Society of India gave them a special concession for purchasing the Gospels, so that in the end they were able to send out 13,200 Gospels.

Mr. Self, a representative of the Indian branch of the Bible Society, addressed the Sunday school, and afterwards the donkeys were loaded with the Gospels.



(Photo: Vera Morgan)

A picture taken on the day when the Garhwali Gospels were loaded on to the donkeys for distribution to hill villages. In the centre is Mr. Swami Sunder Singh, who runs the Hill Villages Mission Bookshop. To the right, one of the evangelists, who lives in Tehri State, reading from a gospel to one of the donkey-men

## HOSTEL FOR OVERSEAS STUDENTS

By N. B. JONES

How do we treat our visitors from lands to which as a nation we took the Gospel? As well as we would expect to be treated ourselves if we were visitors to their countries? Here are some examples of our hospitality and many more could be supplied.

A Nigerian couple spent three years in Manchester, the husband reading history at the University. They had five homes in that period. They had to leave the first after a misunderstanding over the rent, the wife and her belongings being turned out into the street whilst her husband was on a vacation job in Sheffield.

The Baptist minister, having managed to avert a racial riot in that street that evening spent the whole of the next day in vain trying to find accommodation for them at a reasonable rent. In the end they had to spend several days with

Nigerian friends in an already overcrowded house. They had a further move after the wife had had septicaemia after a miscarriage. (Another Nigerian wife came home from a maternity hospital to a first floor room in a house where the only bath was in the cellar—and was soon back in hospital again.)

During the hard winter of 1962 they lived first in a ground floor room which was periodically flooded by bursts, and then in an attic which needed a raging fire for warmth. The husband for his finals studied in a small room where their two children were sleeping.

Lest this should be thought typical of Manchester hospitality only, let it be noted that recently a Nigerian student in an Essex town spent seven nights in a park before finding lodgings.

Extreme examples? Perhaps, and

perhaps an equal number of stories of help might be told. They do, however, emphasize a need and the North West Baptist Housing Association is asking your help in supplying the need in Manchester.

We are pledged to build a Hostel for 13 single and 22 married students on ground leased to us by Union Chapel, Fallowfield. The Hostel will cost £100,000. We need to raise most of this by voluntary contributions. The British Council will give us about £40,000. We have asked our Churches in the North West to raise £10,000.

We ask from the rest of the denomination, in this project undertaken by Baptists for Overseas Students, as much as possible.

Your gift may be sent to: The Treasurer, North West Housing Association, 244 Deansgate, Manchester, 3.

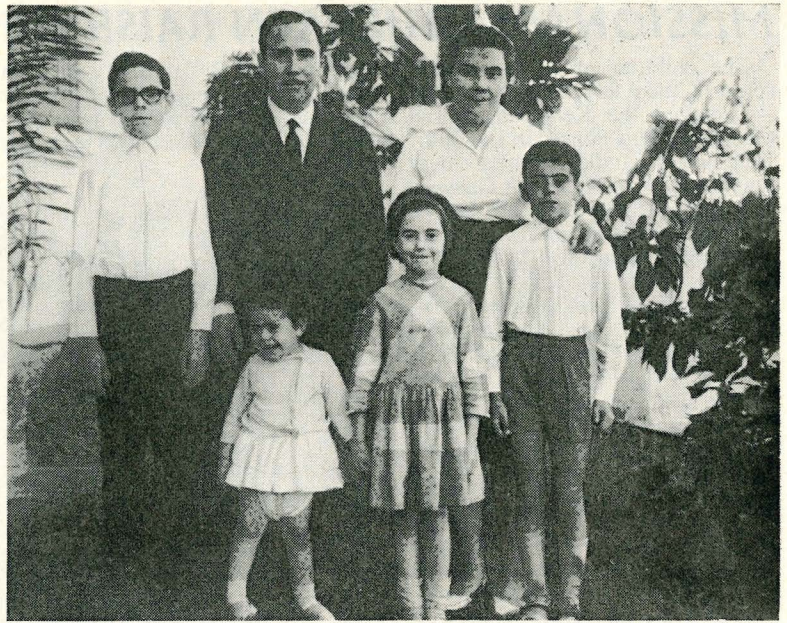


# BRAZIL

## LAND OF HOPE

### PART V

By A. S. CLEMENT



(Photo: A. S. Clement)

Rev. Avelino and Mrs. Ferreira and their family

OUR destination was Cerrado das Cinzas away in the hills, a hundred miles distant. There the foundation-stone of a new chapel to serve the people of scattered small-holdings was to be laid that afternoon. We set off from Curitiba an hour after dawn in a Volkswagen "combi", Arthur Elder driving. With us we took the Brazilian pastor who was to preach the sermon. He was also an inspector of schools and was able to fit this engagement into his scheme of school visits.

After we had travelled for several hours, the car engine spluttered to a stop and attempts to restart it failed. What was to be done? We could not telephone to the nearest garage. There are very few lines between towns in Paraná.

To walk to the nearest village might well take up the rest of the day. So we decided to wait. Fortunately, it was not too long before another car passed that way. Its driver readily came to our assistance. After pouring

petrol into the tank from a quart bottle and tinkering with the carburettor he succeeded in starting the engine. We were able to continue our journey, though somewhat hesitatingly.

In consequence we were four hours late arriving at the village at which we were due to meet Avelino Ferreira, pastor of the church at Cerrado das Cinzas. In order to be in good time to greet us he had set out from his home in Jacarézinho by bus the evening before. We discovered him sitting on a seat in the village square, chatting with a number of local inhabitants.

#### Living in wagons

While several village mechanics were giving advice and help to Arthur Elder, we were able to stroll round the village. Our attention was attracted to two old railway freight wagons standing on rusty tracks not far from the road. We were informed that they housed squatters, a family of twelve occupying each wagon.

There was no petrol to be

obtained at the village filling-station. Supplies had run out. However, we were able to find a taxi-driver who that day had been into town and had filled his tank. He was persuaded to sell us two gallons which had to be syphoned from his tank to ours.

We were so late in reaching the small-holding where we were due to have lunch (it was now four in the afternoon) that we found the house deserted, the family having gone off to the new church site. However, word quickly got round that we had come, and, after a hastily eaten meal, we were able to join those who had been waiting so patiently for so long for the service to begin.

The Brazilian pastor, despite the fatigue of the journey, preached with great vigour. At one point he was so dramatic in presenting a New Testament illustration that even I could understand quite clearly what he was saying in Portuguese.

The service and ceremony



over, we were introduced to the people and joined them for light refreshments served out of doors. Obviously a strong and eager fellowship had been gathered together from the local farms and plantations, and there was every prospect of a vigorous and growing church to use the new building when completed.

It was half-past ten that night when we arrived at Pastor Avelino's home in Jacarèzinho to be greeted by his wife Dona Ana. Next day at breakfast we met the whole family now happily settled in Brazil, after their gruelling experiences in Angola, and very much at home in a culture so dominantly Portuguese.

Avelino had arranged for one of the members of his church, Dr. Elpido, a lawyer, to take us in his car through the neighbouring town of Ourinhos to Salto Grande where a large hydro-electric plant has been established. This is just over the border in the São Paulo state.

Very good houses had been provided for the workers in a well-planned estate the central feature of which is a Roman Catholic chapel, simple in design and austere in its furnishings. We noticed that the Madonna and Child, as in all South American churches, were depicted as negro.

#### Large cathedral—small chapel

Jacarèzhino has a large Roman Catholic cathedral, garishly decorated in the worst possible taste. A former bishop, it seems, had a brother who thought he was a designer and decorator and was given free rein! The present Baptist chapel is a small wooden building with seats for about fifty people only, but plans were well in hand for a new and larger building. They were discussing whether to erect it on the same site or to move to a site nearer to the main road into the town.

In order to enable the members of the church to meet us, Pastor Avelino and his wife invited them all to tea. It was a happy gathering, the arrangements for which were excellent. Afterwards we all went to the chapel for a service and more formal introductions and greetings.

From Jacarèzinho to Porto Guaira the most convenient and swiftest form of transport was an air-taxi which through the good offices of Avelino we were able to hire from an owner-pilot who was a member of the Londrina Baptist Church.

#### Flight across Paraná

The weather was perfect for such a flight across Paraná. From the low-flying plane we were able to see how the country was being rapidly developed. Forests were being cleared, coffee plantations and ranches established; and here and there we could see the rudiments of a new town.

At the airport we were met by Tony Boorne and his son Paul, who took us to their house where Mrs. Boorne was waiting to greet us. After lunch we went together to view the famous Seven Cataracts over which fall

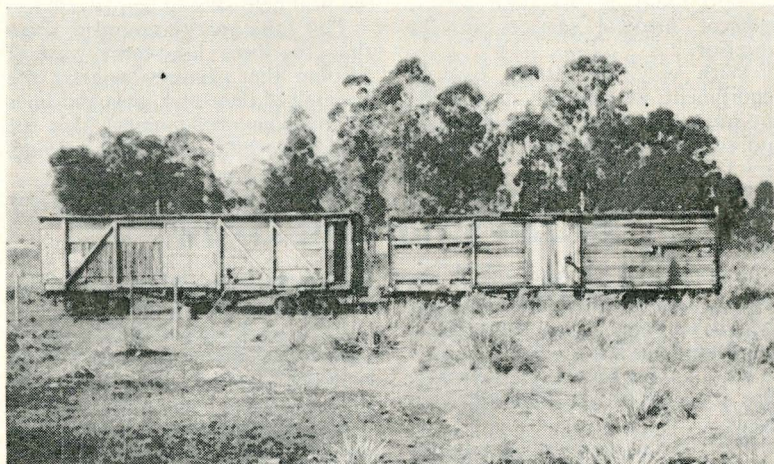
twice the volume of water that flows over the Niagara Falls. The scenery was most spectacular; and it was obvious that here were untapped sources of hydro-electric power able amply to provide for the needs of future industries in the region.

During the service that evening in the chapel, after we had been welcomed, I was invited to speak on the work of the B.M.S., Tony Boorne interpreting (his Portuguese is faultless).

In the question time which followed a number of interesting questions were put, such as "What of the work in China? Do you have any contacts with the churches there? How was it that the Baptist World Alliance elected an African to be its President? Did this have the support of the Baptists of the Southern States of the U.S.A.?"

In Guaira there is a small German Baptist community which now meets separately for worship in the German language, using the hymn-book current among Baptists in Germany. We had the pleasure of visiting the home of one of its leading families, the head of which is a prosperous business man in the town.

*(Continued on page 190)*



*(Photo: A. S. Clement)*

Disused railway wagons in which squatters in Brazil live



# CALL TO PRAYER A

By LEWIS MI

There is a story told about Austen Williams of St. Martin's-in-the-Fields. When he was a boy, it is said, he was going out with the younger children to play and his mother warned him not to be late back for tea.

The children enjoyed themselves in the fields and woodlands and were reluctant to come home when teatime approached. They still turned aside for every passing distraction that caught their eye or their fancy. In the end Austen left them and went home alone, arriving just in time.

"Where are the others?" his mother asked.

"They wouldn't come. They were playing about so I left them," he replied.

Said his mother, "Austen, go back and bring them with you. There can be no tea for you until the others come."

One hundred and seventy-four years ago God said something very much like that to a young man named William Carey and so moved his soul that he knew he could not sit down until he had brought others home too. Thus the Baptist Missionary Society was born and with it the whole movement of modern missions.

## Whole world a mission field

In our day God is stirring the hearts of men again. No longer can we regard our land as a "Christian country" and the centre of missionary work in far-off fields. Today the whole world is a mission field and our country one with the rest in the need of the saving Gospel of our God.

It is now that God is causing us to look again at mission and this time not as a task to be taken up by the few but as part of the very nature and essence of the Church.

As a recent report on the missionary structure of the congregation puts it, "Every gathered fellowship must be a congregation of great flexibility and a launching pad for mission. It must be an open, free, spontaneous, generous body; a community for others; a



A view near Serkawn, South Mizo District, Assam, India. A recent cable from the two B.M.S. missionaries still at Serkawn, Sister Edith Maltby and Sister Joan Smith, states that mail may be sent to them c/o Dr. Alwyn Roberts, Welsh Presbyterian Mission, P.O. Aijal, North Mizo Hills, Assam, India. From there it is taken by helicopter to Serkawn

## Impassioned Plea for Medical Help From Congo Chief

A missionary who has just been on tour in the Bolobo area reports that one of the many sad things in Congo today is the state of the present medical services in the interior.

With very few drugs, lack of equipment, no control of hygiene, no measures to prevent disease and no regular supervision, the nurses

have no heart to work properly.

At one village an impassioned plea was made by the Chief that medical help should be provided.

The missionary reminded them that the best long-term way of helping the villagers was by the training of their own girls and boys as midwives and nurses. This the B.M.S. hospital at Bolobo is doing.

## Brazil Churches Grow

The church at Querencia do Norte, near Loanda, has suddenly begun to grow, after being static for a long period.

The All-age Sunday School now has about 50 people attending each week.

Part of the problem in another nearby town—Monte Castelo—is the lack of leadership. Several

families have moved away, and this has hindered the work.

In Santa Izabel there are twelve church members, but no church building. This is quite a sizeable town.

The congregation in Gleba 16 is one of the most enthusiastic in the area, but all are very poor.



listening, learning group never losing sight of the fact that the nature of our proclamation is not church-centred but world-centred."

It is this stirring of God that has caused the Baptist Union of Great Britain and Ireland at the instigation of its Evangelism Committee, to issue a Call to Prayer and Mission for Sunday, 1 January, 1967.

A leaflet has been prepared for use in worship on that day and a prayer card for the use of church members in their own homes. Both these items are free in any quantities that can be well and honestly used.

Applications should be made to Baptist Church House, 4 Southampton Row, London, W.C.1.

Following that day of prayer, each church is asked at a special Deacons' Meeting and Church Meeting or Conference to look hard at their own situation and to review and re-examine the whole of their church life and structure in terms of mission.

Is your church making preparations to make 1 January and the months thereafter a new starting point for Christ and His mission?

★ ★ ★ ★ ★

★ *The Editor and* ★

★ *Staff* ★

★ *Wish* ★

★ *All Readers* ★

★ *A* ★

★ *Joyous Christmas* ★

★ ★ ★ ★ ★



(Photo: A. S. Clement)

At Cerrado das Cinzas, Brazil, a group of women wait for the beginning of an open air service

## Meeting for Every Age Group

In the church at Loanda in the Paraná State of Brazil there is a meeting for every age group, from four years upwards. Most meetings are well attended.

Mrs. Eileen Clarke has started a meeting for the 4-8 age group, which has 26 members.

In the latter half of July there was a holiday Bible School for the children.

The women's meeting is also going well. This is now held in

private houses instead of in the church and the programme includes such things as practical cookery.

One of the projects under way is a "Bring and Buy" sale, the money from which will be sent to a needy student at the Bible Institute at Curitiba.

The main emphasis of the meetings is, however, still on devotional studies.

## Messengers of The King

Mrs. Doris Doonan has started a "Messengers of the King" organization for the younger girls at the church at Umuarama.

The number attending is small at present but the work is proving valuable for holding these youngsters within the church.

She has been appointed leader of Baptist Children's Organizations for the State of Paraná.

This involves encouraging churches to start special organizations for children.



# ONE HUNDRED AND FIFTY YEARS OF WITNESS IN TRINIDAD

## PART II

THE third period of Baptist history opens with the decision of the B.M.S., taken in 1892, and made effective in 1896, to withdraw from its Caribbean commitments, in the expectation that the churches already established should be sufficiently self-supporting. In Trinidad the Church of St. John's undertook not only its own commitments, but also a general superintendency of the Baptist work and witness.

Richard Gammon was succeeded by Benjamin Horlick, who in 1902 invited J. J. Cooksey to assist him in the Southern work. It was lack of wisdom on Cooksey's part which resulted in a severance in which a majority of the Southern churches formed a separate body, now known as the Union of Independent Baptist Churches. A number of these did, however, eventually return to their former connection.

It was in 1907 that Benjamin Horlick called for help from the U.K. and J. H. Poole, a young man, straight from theological college, came to assist in the Baptist work.

In this way there began a ministry which with longer or shorter breaks has continued and is not yet ended.

### Remarkable ministry

This remarkable ministry and superintendency is further noteworthy for three other events:

(1) The first Baptist school for fifty years was begun at Fifth Company Village, nearly 100 years after William Hamilton had made his first attempt at a school in the home of one Amos Andrews of the same village.

(2) The Rev. T. S. Payne

came with his family from Barbados in 1919, to begin a period of service in the south which lasted for 27 years, which endeared him to all in the Union and to innumerable folk in the community at large, and which has extended, as it were, in these later years in the person of his eldest son, the Rev. S. E. E. Payne.

(3) Effective contact was again made in 1944 with the B.M.S., through a successful plea by Mr. Poole to the Society to resume its work in Trinidad.

So began, in 1946, the fourth main period of Baptist history. But here at least the names, if not further details, should be recorded—of Charles Webb of Fourth Company (a convert under Cowen), William McLeod of Third Company, Robert Mitchell and Robert Andrews, of Fifth Company, Taylor of

Sixth Company, Cooper of St. Mary's, Wm. Jackson, of Rio Claro, Aberdeen, of Mitam, Peter Bontour, of First Company, Wm. Preau, of Fifth Company and St. Mary's, Inniss (father and son) of St. John's, Port-of-Spain—honoured pastors and leaders of church and community and Union.

With the arrival, in 1946, of Rev. S. G. and Mrs. Poupard and Miss E. L. Waggott, to be the first missionaries of the new venture, a fresh chapter of relationships and experiments was begun, both within the Union and in inter-church activities. During this next period of sixteen years, a new church came into being in Princes Town, two more primary schools were added—at Marac in 1952 and at Hindustan in 1958. Two associations were formed out of the southern churches, and their



(Photo: A. R. Weir)

The old church and day school at Marac, Trinidad, which is now replaced by a new school building but is still retained for use as a church



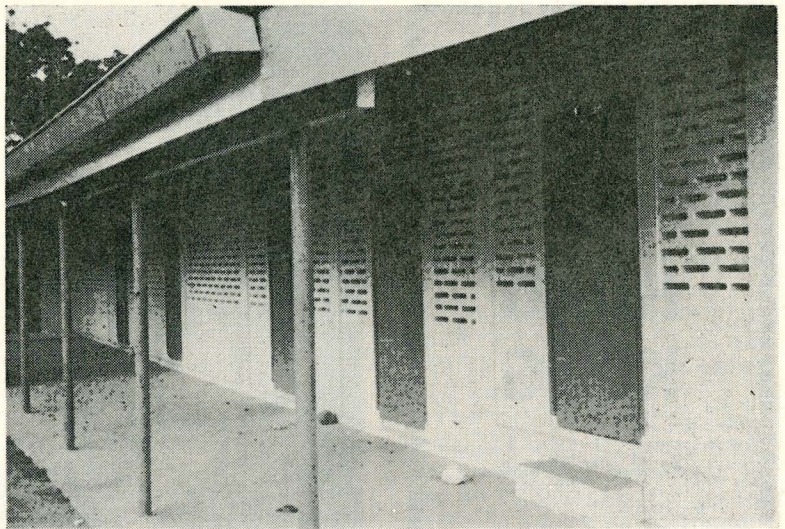
activities have considerably strengthened the Union; and a venture was very daringly made into the field of secondary education, with the opening, in January 1962, of the Cowen-Hamilton Secondary School, its two-fold name commemorating the two Baptist pioneers.

### Self-determination

Indeed it might well be claimed that this major advance in church responsibility and community service marks the transition from the fourth to the fifth period of Baptist history, in which in line with the political independence of the country, the Union itself has moved into a new plane of understanding and self-determination.

A Central Fund has been established to co-ordinate and collate all Union income and expenditures; the opportunity for a more fully prepared pastoral and preaching ministry has been recognized with the sending forth of ministerial candidates to Calabar College, Jamaica; strong fraternal links have thus been forged with the Jamaican Baptist Union, which has been most gracious in its help for this very purpose; the decision has been taken to enter into a measure of co-operation with the Mission Board of the Southern Baptist Convention of the U.S.A., thus renewing early historical links with that country; and the ties of co-operation with other Christian denominations have been increased and strengthened.

We are conscious of many lacks still, but we are assured, from past history and present experience, that we have, as Baptist disciples of Christ, a definite witness to make — a small, it may be, but valiant contribution to the cause of the



The veranda of the new school at Marac, Trinidad

Kingdom of God in this country in these days of purposeful urging by the Spirit of God.

For this reason we ask you

who read this to join with us in thanksgiving to God for His continuing patience and mercy over 150 years.

### IMPORTANT ANNOUNCEMENT

*In future B.M.S. magazines, Missionary Herald, The Quest, and Wonderlands will be distributed from the Mission House.*

*From 1 January 1967 all orders for them, all correspondence relating to their distribution, changes of address and money for the magazines should be sent to:-*

The Assistant Home Secretary,  
Magazine Distribution Department,  
Baptist Missionary Society,  
93 Gloucester Place,  
London, W.1.

*Please quote your magazine account number and the name of your church in your correspondence.*



**WHO IS MY  
NEIGHBOUR?**

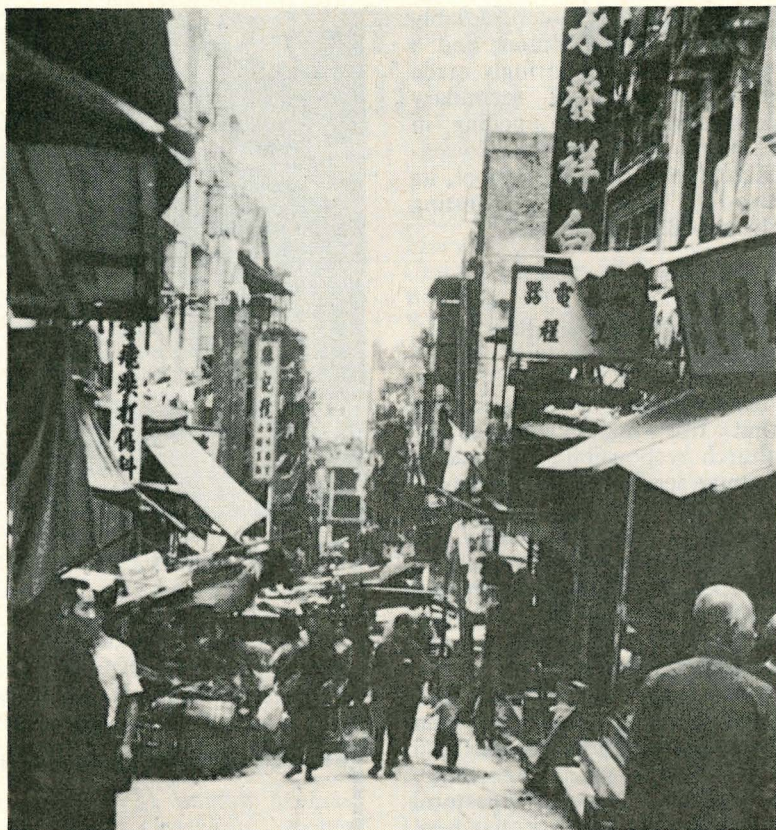
# IN HONG KONG

By R. O. HALL

**W**E know that our beloved City of Hong Kong is held deep in God's heart of love, as his Chinese people have always been. The wounded hands of Christ fashion and redeem us still as they have always done; for Christ is He in whom all things consist, and by whom all things were made, and all creation is redeemed.

Take notice of Him then in His everywhere-ness and begin to look. Here is Wong Luk, a widow with one son. Daily she goes out to carry earth for road contractors with her heavy baskets strung on her bamboo pole, every load heavier than her employer could lift. But her son is fed, his school fees paid. Like the Good Samaritan, she is not a Christian.

Liu Sing Tak happens to be a Christian. He is 25. He has managed with the help of relatives to get his teacher's diploma. He earns \$800 a month. \$600 goes at once to his parents to repay his relatives for his education and pay for his brothers' education. His school is the afternoon session of a typical Hong Kong primary school in an industrial area, with



(Photo: D. M. Smith)

There are many streets in Hong Kong like this one

one school "a.m.", another "p.m.". His mornings are given to theological study so that he may be qualified to teach Scripture in school and to be more help in Sunday school and youth work in his church, on which he now spends his Sundays.

Such devotion and living for others is a commonplace of every crowded tenement, or squatter shack. It is to be seen outside the Christian family as well as inside it. Is not this what we should expect of men and women made in God's image? For the God who so made us has shown Himself in Jesus Christ to be Giver, Forgiver and self-spender, like the Son His chief servant. His heart is that of the Eternal Son made flesh, a heart utterly "for others".

Outside the Christian family and inside it, the Cain and Abel pattern, the Two Sons pattern, the Two Thieves pattern, goes on. Indeed, the long pattern of history is one of men and women accepting or refusing the prompting of God's love, responding to His call to live for others, or seeking only their own self-interest; if anti-religious, defying God; if religious, trying to bribe him by making long prayers.

## God's activity through the Church

It is in the setting of this general with-ness of God with every one of His creatures, that the special "God-and-man-together-ness" which we call the Church, is active in His City of Hong Kong, loved and wept



over today as Jerusalem was 2,000 years ago.

In Hong Kong our Christ-known-God is manifested in His Church, as in nature, as a God of infinite diversity of operation. Roman Catholic Orders work in one street, in the next, perhaps, the True-Jesus Church, Assemblies of God, Latter Day Saints, Seventh Day Adventists, let alone, Baptists, Pentecostals and all that rainbow variety God has made His Church of the West to be.

For in our city today we see indeed in microcosm the infinite diversity and variety of God's outreach in Christ through devoted men and women of every known and unknown sect, western, or home grown, which once covered in an invisible net the vast areas of the Chinese mainland.

### Is our Diversity of God?

Within this diversity there are divisions; divisions between laymen and clergy, between Roman Orders and their parish ministry, between this faction and that faction in almost every congregation. All division is of the devil: but infinite diversity may well be of God.

Perhaps, to God, today's diversity of operation matters for its penetrating outreach into neo-urbanism. It is an outreach as persistent as the ways of innumerable ants reaching out in restless search for food.

Here is a factory manager with a Sunday service for his workers.

Here is an elderly Chinese pastor with a congregation mainly of workers in a little assembly place on a roof-top.

An Anglican priest, who, in war-time Malaya, earned his living driving a truck, is now warden of the Holy Carpenter Young Workers Church and Centre and principal of a prac-

tical training centre (thanks to the British Council of Churches) where pre-apprentice training is given to young lads and lasses who have finished their six years primary schooling, and have no further place to go.

Quite differently penetrating into neo-urbanism is another priest, who as prisoner in Japan working in a railway yard kept Sunday services going on Wednesdays (their day of rest). He has now an unlimited circle of "vicarage-comers", or "parson visitors" among young workers.

Is neo-urbanism the same everywhere? We hear from a former Dean of Hong Kong now in Portsea that his people though not "church-goers" are "vicarage-comers". They know the parson, like the Good Samaritan, is there to meet their needs: these they bring to him, knowing that he lives for them and not for salary.

### Co-operation with Government

In Hong Kong, government also shares God's ministry with us. In education and welfare this sharing is most noticeable. What the workers *need* more than shorter hours or more pay, are schools, homes, medical care. In school planning perhaps most of all, one feels the divine energy of the eternal Christ in pulsing activity eager to meet the heart cry of his people—"Give our children a chance". In every resettlement block, on roof-top, or formal school, or in the new government-built annexe schools adjoining their 18-floor rehousing blocks, Christians are active in education. This service government and parents alike ask of us.

Then, of course, there is the spoken and the written word in every school and church, and in endless broadcasting by those who have money to buy the air for their preaching. Alas, these mostly preach an unwanted God, using strange words, as they

seem to their Chinese listeners, "repentance", "justification" and a promise of reward for goodness, something utterly abhorrent to all Chinese teaching, where goodness aiming at reward is not called "goodness" but "investment" or "hypocrisy".

And yet, as God uses our sins so often to win love and to bring His resurrection life out of the death sin causes, even those who seem to preach strange doctrines do it for Christ's sake.

The "pearl" in their encrusted oyster is Christ. He is there: and He is using them more than He has ever been able to use the writer, to draw men to Himself.

### Organization

These innumerable activities of Christian devotion are not organized by councils and committees and planners. Rather we are all tied to Christ at the centre. There in his heart is unity like that of a man's hand, the separate fingers tied to a centre that cannot be seen.

Where things can be done together, there is much togetherness.

God's outreach into industry in Hong Kong is still in any human sense unorganized. We anticipate that where need and leadership for organization *with local knowledge* arises this will pattern itself. But so far our total problem seems different from, and resistant to, organizational patterns recommended to us by others in different situations in other cities and civilizations.

The author of this article is the Rt. Rev. R. O. Hall, retired Bishop of Hong Kong and Macao.

This article is being published in co-operation with other missionary societies, as have been other articles in this series, in preparation for the study programme, "The People Next Door".



# BRAZIL—LAND OF HOPE

(continued)

There has been a port and settlement at Guaira for many years, though the town was recognized as a municipality only in 1956 when its rapid growth was beginning. Down by the river we noticed some quite old barges and house-boats and an old dock and repairing shed. Near by were the relics of an ancient railway and in an abandoned, decaying shed several old wood-burning locomotives were rusting away and a number of disused freight wagons had been occupied by poor families in need of a home. In Guaira we observed rather more poverty than in other new towns of Paraná.

We visited three such families in their homes, simple timber structures usually divided into three rooms—one larger living room and two bedrooms.

The cooking is done out of doors or in a lean-to-shed. They wash in the stream or river. We were unable to proceed down one of the paths to the river. Our way was barred by a woman on guard who told us that the ladies of the house were bathing at the spring before dressing for church.

In the first home we visited was a young farmer, his wife and infant son. The farmer had come from one of the cities of the North-East where he had worked installing T.V. aeriels. Now he

a sugar-crusher, a rice-crusher and so on. This family also manufactured sweets and candied peel.

The sweets common in South Brazil resemble our fudge. They are made by boiling crude cane-sugar and flavouring the candy so produced with ginger and peanuts or with orange or lemon-peel.

From the third home the husband was absent, working in the town and returning only at week-ends. His wife and sons and daughters were managing the plantation. It was with this family that we shared our evening meal. They were all keen members of the local Baptist fellowship.

## Through the forest

After the meal we and they and their neighbours made our way through the forest to the small wooden chapel for the mid-week service. It seemed that everybody had come for the occasion: grandfathers and grandmothers, parents, children, babes in arms. Some had walked several miles along forest paths by the light of hurricane lamps. Even the local Pentecostals came and formed a sort of choir to sing two special items.

Mr. Madge addressed the company, speaking of the worldwide Church, with special reference to the B.M.S. fields.

The service ended at 9.30 p.m. and the families made their way home again in little companies to their clearings in the forest.

It seemed that there on the frontier, having to provide themselves with the essentials for life, they were more aware of their need of God and for fellowship with God's people than are the dwellers in European cities.

(End)



Rev. A. C. Elder, B.M.S. pioneer missionary in Brazil, at his desk in Curitiba, Paraná State, Brazil

The most interesting experience was a visit to the strip of forest by the river on the borders of Brazil and Paraguay. The government has left this tract undeveloped as a kind of no-man's-land. But settlers are now squatting there, felling the forest, selling the best of the timber, and growing in the clearings mandioca, sugar cane, citrus fruits and coffee.

was growing beans, maize and pumpkins and keeping pigs and poultry. His father-in-law was staying with them to help and to keep watch over things when he had to be away from home. On the second small-holding was an older man with his wife and children. They grew rice and sugar cane and citrus fruits.

Of particular interest were the home-made wooden machines—



# Acknowledgements

(Up to 17 October, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

*General Fund:* Anon., £2; Anon., £1 (Famine Relief); Anon., £1; Anon., £6; Anon., £1 4s.; Anon., £2; Anon., £6; Anon., £25; Anon., £5 5s.; Anon., £10; Anon., £2; F.J.S., £10; C.N., £5; R.C., £5; I.G.T., £5 5s.; M.S.G., £5;

Anon., £2 12s. 3d.; Anon. (Agri. work), £100; Anon., £2; Anon., 10s.; Anon., £40; Anon., £34 1s.; Anon., £4; Anon., £1 14s.; Anon., 7s. 6d.; E.S., £20; "Concerned", Newport, £5; R.P. (Refugee work), £1; Reader of the *Baptist Times*, £5.

*Medical Fund:* Miss G. Wilson, £3; S.A., £10.

## Legacies

The following legacies have been gratefully received in recent months:

					£	s.	d.
<i>September</i>							
27	Rev. E. A. Jessop, Birmingham (Interim)	..	..	..	1,400	0	0
<i>October</i>							
5	Mrs. M. E. Martin	..	..	..	200	0	0
7	Miss L. M. Frost, Tenterden	..	..	..	100	0	0
18	Mrs. A. A. Reed	..	..	..	1,685	14	7

## Missionary Record

### Arrivals

- 20 September. Rev. J. M. and Mrs. Blackmore from Diptipur, India.
- 7 October. Dr. and Mrs. Colin S. Smith and family left Calcutta, India, for Australia.

### Departures

- 23 September. Mr. and Mrs. A. G. Mason and family for Kimpese, Congo Republic.
- 27 September. Miss J. E. Knapman for Calcutta, India.
- 4 October. Rev. H. W. and Mrs. Nicklin for Barisal, East Pakistan.

### Death

- 19 October. Rev. G. H. C. Angus (India Mission, 1916-50; Associate Foreign Secretary, 1950-52) in Colombo, Ceylon.

## THE

## BAPTIST TIMES

**B.M.S. news and pictures**

**Features on Churches**

**World Baptist News**

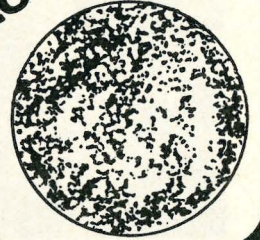
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Every Thursday - 5d.

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**The Publications Manager**  
**6 Southampton Row**  
**London, W.C.1**

## Background to Prayer..



(Based on the Prayer Calendar)

Our prayers during December are asked for the work in the Kond Hills of Orissa, India, where there is now a Christian community of some 20,000 people.

In this region of rapid growth there are now about 200 churches united together.

While we give thanks for the tremendous turning to Christ amongst the Konds and Pans, who were formerly animists, let us also remember in prayer the problems which such a mass movement create.

There are many illiterate church members who need to be taught to read the Word of God in their own language. There is the arduous task of Bible translation into the Kui language. There is need for more Christian educational facilities and more pastoral care; and more pastors, teachers and evangelists. More missionaries are needed in the area.

Remember also Christians who are persecuted for their faith, the many new inquirers and the witness of new Christians and pray that the new Church may grow to be a strong and vigorous one and that the whole of this area may be won to Christ.

### B.M.S. NEW YEAR PRAYER MEETING

11 a.m., 2 January 1967 at  
**BLOOMSBURY CENTRAL**  
**BAPTIST CHURCH**

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.  
Telegrams: Asiatic London W.1. Chairman: Rev. S. J. Gray, H.C.F. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.  
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Overseas).  
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.





A happy scene at the Protestant Training Hospital at Kimpese, Lower Congo, in the work of which the B.M.S. co-operates.

**Baptist Missionary Society**



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# **B.M.S. PRAYER CALENDAR 1967**

This provides a unique way of helping you to remember in prayer, each day throughout the year, part of the work of the Baptist Missionary Society. The calendar pad is so arranged that the whole work and all the missionaries may be prayed for during the course of the year.

Copies may be ordered through your church magazine distributor or direct from the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1. (Price 4s. 6d. Postage on individual copies, 6d.)

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93 GLOUCESTER PLACE,  
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